# The Easter Crisis

APRIL
1916

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# Publisher's Chat

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PUBLISHED MONTHLY BY THE NATIONAL ASSOCIATION FOR THE ADVANCEMENT OF COLORED PEOPLE, AT 70 FIFTH AVENUE, NEW YORK CITY

Conducted by

W. E. BURGHARDT DU BOIS
AUGUSTUS GRANVILLE DILL, Business Manager

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# THE CRISIS

Vol. 11—No. 6 APRIL, 1916 Whole No. 66

# Along the Color Line

### MUSIC AND ART

WE omitted to state last month that the beautiful cover picture of the March CRISIS was taken from a photograph made by Mr. A. N. Scurlock, of Washington, D. C. Mr. Scurlock has, during the last five years, furnished THE CRISIS with some of its most beautiful and striking pictures.

¶ In the Central High School of Philadelphia, Pa., Negro composers were for the first time represented in the musical recital. Hebron's "Mammy," and F. H. Johnson's Gavotte were rendered.

¶ The Washington, D. C., Conservatory of Music has presented Mme. Marjorie Groves Robinson, assisted by Miss C. Adelphia Boger and Mme. Emma Lee Williams, at a concert.

¶ The *Modern Review* of India is publishing the autobiography of Sir Rabindranath Tagore, the only colored man who has so far received a Nobel prize.

¶ The Italo-American Relief Committee recently held a benefit at the Biltmore Hotel, New York City, which netted $10,000. An interesting feature was the singing by Mr. Amato of a patriotic song translated into Italian from the English of James W. Johnson, and set to music by Harry T. Burleigh. It was the sensation of the evening.

¶ Mr. James W. Johnson has recently signed an exclusive contract with Fernando Periquet, the librettist of the Spanish opera, to translate all of his works for this country.

¶ Zabetta Brenska, the young mezzo-soprano opera singer, when asked about her favorite American songs, said: "There are so many charming compositions, and they are being added to this year at an astonishing rate; but if I had to narrow my choice down to one composer I should select Harry Burleigh's songs."

¶ Owing to its popularity a second edition of "Alabama," a piece for violin composed by the distinguished American violinist, Albert Spaulding, and written after the Negro idiom, is soon to be offered to the public.

¶ In January at the first concert of "The Singers," a new choral organization of Bronxville, N. Y., two Negro spirituals arranged by Carl Diton, and "Swing Along," by Will Marion Cook, were favorite numbers by the chorus.

¶ The lecture recital given in February at Friends' Meeting House, Wilmington, Del., by Mrs. Maud Cuney Hare, pianist, and Mr. William H. Richardson, baritone, of Boston, Mass., was attended by wealthy Quakers of the city, and commented upon at length and in the most favorable manner by the Wilmington *Morning News*.

¶ Mr. Roy W. Tibbs, Director of the Pianoforte Department of Howard University, who has had the advantage of study under Isidor Philipp, of Paris, France, has recently been appointed conductor of the Washington, D. C., Concert Orchestra.

¶ Mr. Roland Hayes, tenor, of Boston, Mass., who is now filling concert engagements in the South, was heard with much pleasure at Portland, Me., in February. The Portland *Daily Press* says: "It was a program of exceptional interest. Mr. Hayes uses his voice with art and intention. In tonal quality there was satisfying color and a dramatic touch."

¶ Frank Van der Stucken's "Louisiana" Festival March, written in commemoration of the Louisiana Purchase, is in characteristic Negro rhythm.

¶ Mr. Augustus Lawson, pianist, of Hartford, Conn., made a splendid impression by

his artistry in a piano recital given under the auspices of the Euterpians at Howard Theatre, Washington, D. C., in February.

¶ The Music Lovers' Club of the Martin-Smith Music School of New York City introduced at their fourth concert of the season Mr. Packer Ramsey, basso, of Jamaica, who was assisted by Miss Helen Elise Smith, accompanist, and Mr. David I. Martin, violinist. At the close of the program the School was presented with a marble bust of Beethoven.

¶ Twenty-five Negro societies of New York City, representing about three thousand people, have joined a Shakespeare Celebration movement under the chairmanship of Mr. J. Rosamond Johnson. They plan to celebrate the tercentenary of Shakespeare's death in April in New York City. Scenes from "Othello," "The Merchant of Venice," and "Love's Labor Lost" will be given, and a chorus of two hundred voices from the Music School Settlement for Colored People will sing.

¶ Teachers in the colored public schools of the District of Columbia voted to celebrate the tercentenary of Shakespeare's death with a pageant by the colored pupils. Mr. Roscoe C. Bruce has appointed a committee, W. D. Nixon, chairman, and Miss Mary Cromwell, secretary, to consider plans for financing this movement.

¶ "Rachel," a play in three acts by Miss Angelina Grimké, was given in the theatre of the Miner Normal School, Washington, D. C. A careful critic thinks highly of "its essential sincerity and of its possibility as a play."

The Washington *Evening Star* says:

"'Rachel' is a strong play, in which the point of view of the people on the colored side of the color line is set forth. . . .

"Wrongs suffered by the colored race as a result of what was termed by one character 'the white man's blight of prejudice' are depicted in a forceful manner. In all the play presents a view of the condition of colored people throughout the United States. It is claimed on the program that this is the first attempt to use the stage for race propaganda in order to enlighten the American people relative to the lamentable condition of 10,000,000 colored citizens in this free republic.

"The participants were uniformly excellent. Miss Rachel Guy in the rôle of Rachel, the leading character, displayed talent in a part that necessitated considerable range and ability along emotional lines. Miss Zita Dyson, as her mother, was also particularly good, as was Barrington Guy in the principal juvenile rôle. . . .

"Nathaniel Guy was director, Laura Bruce Glenn was manager and Gregoria Fraser had charge of the music."

MISS GUY IN "RACHEL"

¶ Senor Jean Loncke, of British Guiana, a graduate of the National Conservatory of Mexico, is in New York City. He has an excellent tenor voice and will give a series of recitals before sailing for Paris.

## GENERAL

THE colored officers in the United States regular army are at present as follows: Line Officers: Major Charles Young, 10th Cavalry; First Lieutenant Benjamin O. Davis, 9th Cavalry; First Lieutenant Charles Green, 25th Infantry. The regimental chaplains are: Captain George W. Prioleau, 9th Cavalry; First Lieutenant W. W. Gladden, 24th Infantry; First Lieutenant O. J. W. Scott, 25th Infantry; First Lieutenant Lewis A. Carter, 1st Cavalry. On the retired list are the following colored men: Major W. T. Anderson and Captain T. G. Steward, both formerly chaplains; Major John R. Lynch, formerly paymaster. Major Young is the only West Point grad-

THE SUB-COMMITTEE OF MANAGEMENT, COLORED ODD FELLOWS

uate, Green and Davis having been promoted from the ranks.

¶ At the Congressional Conference of the New York Woman Suffrage Association, held in the Harris Theatre, New York, on February 24th, one of the delegates presented the following question: "What means are being taken to interest colored women in the suffrage question, and are these efforts being carried on without any attempt to segregate colored and white women?" In reply to this question, Mrs. Norman de R. Whitehouse, a Southern woman by birth, said: "We welcome colored women in the movement for the political emancipation of women on all occasions and without distinctions of any kind. One of the things that pleased us most in the recent suffrage parade was the large number of colored women who took part in it. We say with absolute conviction that we want the right of suffrage for all women, for colored women exactly on the same terms as for white women." The most encouraging feature of this little incident is that Mrs. Whitehouse's sentiments were greeted with a storm of applause from all the two thousand women who were present.

¶ Rube Foster, Manager of the Chicago Colored Giants, announces a colored baseball league with clubs representing Indianapolis, Kansas City, Chicago, St. Louis and Pittsburgh. The League will open May 3rd and close October 15th.

¶ In the distribution of Carnegie Hero Medals Nathan Duncan, a colored man of West Point, Tex., was awarded a gold medal and $2,000 toward the purchase of a farm. Duncan rescued William C. Anderson from suffocation in a well in the presence of a dozen or more onlookers who did not dare move. William G. Wills, a Texas white man, was also awarded a medal. He was helped in his work, however, by a Negro.

¶ The Sub-Committee of Management, the governing body of the colored Odd Fellows, met in Wilmington, Del. Edward H. Morris, Grand Master, presided. The most important work of the body was the revoking of the Grand Lodge Charter of the State of Georgia and the suspension of Grand Master Ingram and District Grand Secretary Davis. This precipitates a bitter fight in Georgia and the matter is already in the courts. It is feared that white lawyers will eventually get most of the property of the Georgia Odd Fellows, including the beautiful new Odd Fellows Hall.

¶ The sectional question cropped out in Congress in the effort of Southerners to push through their bill for war claims. Republican leader Mann declared that "We do not owe one cent to the men who endeavored to destroy the government. I do not think it is necessary to buy the South by making appropriations which we do not make anywhere else." Representative Heflin, of Alabama, got very angry and called Mann "a coward and a vulgarian." Heflin is the man who advocated dynamite to blow up Roosevelt and Washington when they dined together.

¶ The Rev. I. Garland Penn, Secretary of

the Freedman's Aid Society of the M. E. Church, declares that that society received for colored work $641,180 during the last four years of which the colored people themselves contributed $148,000.

¶ THE CRISIS was wrong in assuming that Bishop Alexander Walters was the only colored member of the Executive Committee of the Federal Council of the Churches of Christ in America. All colored denominations are represented, and there are nearly a dozen colored members.

## PERSONAL

JOHN A. ROSS, a young colored man of New York City, heads the list of persons examined for the position of teaching bookkeeping in the evening high schools. His rating was 99.5%. He is a graduate of New York University, class of 1911.

¶ The name of Robert P. Taylor, a colored man, has been certified by the Secretary of State and the State Civil Service Commission of Illinois for appointment of Assistant Superintendent of State Capitol buildings and grounds at Springfield.

¶ Alfred I. Plato, for twenty-nine years a colored messenger of the Travelers' Insurance Company, of Hartford, Conn., was given a gold headed cane by the company on his sixtieth birthday.

¶ Mitchell Wilcox, a veteran of the Civil War and sergeant in the 24th Infantry, died recently in Washington, D. C., at the age of sixty-seven.

¶ John T. Layton, Assistant Director of Music in the Public Schools of Washington, D. C., is dead. Mr. Layton made a notable record in drilling the chorus which rendered Coleridge-Taylor's "Hiawatha" under the direction of the composer. For forty years Mr. Layton has led the choir of the Metropolitan A. M. E. Church in Washington.

¶ Alexander Gaines, a well known contractor and builder who has lived in Richmond, Va., for over fifty years, is dead.

¶ Bishop Alexander Walters has been elected to the Board of Trustees of Howard University to succeed the late Booker T. Washington.

¶ W. J. Hale has been re-elected President of the Colored State Normal School at Nashville, Tenn.

¶ A colored man's horse won the Merchants' Handicap at New Orleans with a stake of $2,765. M. C. Moore was the owner.

¶ The Hon. Charles W. Anderson, State Supervisor of Agriculture, has been made one of the alternate delegates at large to represent the State of New York at the National Republican Convention.

¶ John H. Kelly, Jr., foreman of the composing rooms of the National Baptist Publishing House, Nashville, Tenn., is dead.

¶ Dr. W. A. Gallaway, the leading white trustee of the State School at Wilberforce University, has resigned after more than twenty years of service.

¶ R. Henri Strange, the Negro reader, is dead.

¶ John Thomas, a colored bell boy, rescued a number of guests at the Overbrook Hotel fire at Atlantic City, N. J.

¶ John B. White, a colored man, has just been retired from the police force at Cincinnati after a service of twenty-seven years and eleven months. He has served under four chiefs of police and fifteen mayors; has made 4,008 arrests and 3,800 fire calls.

¶ Mrs. Martha Schofield, founder of the Schofield N. & I. School, Aiken, S. C., died recently at the age of seventy-six. She was one of the oldest of the white teachers of the freedmen, and greatly beloved by colored people.

¶ Harry W. Bass and John C. Asbury have been appointed assistants in the city solicitor's office in Philadelphia, Pa.

¶ Lieutenant Joseph H. Martin, of the Liberian frontier force, has returned to this country.

¶ New Castle, Pa., has its first colored policeman in the person of Andrew Wells.

¶ Lieutenant Thaddeus W. Stopp has been given a medal of honor by the United States Government for distinguished service in Cuba.

¶ William E. Booker, of Norfolk, Va., recently made a mark of 90% in diving before the United States Civil Service Commission. His nearest competitor made 70%.

¶ Thomas Fleming, a colored man, is a member of the City Council of Cleveland, Ohio.

## INDUSTRY

¶ By an almost unanimous vote the Central Trade and Labor Union, composed of over five hundred delegates, refused to op-

pose the segregation of Negroes in St. Louis.

¶ Miss Naomi B. Spencer has been appointed placement agent at the Manhattan Trade School in New York City. Her work will be to secure employment for colored girls trained in the various trades.

¶ A colored jewelry store has been opened in Knoxville, Tenn.

¶ Hobson City, Ala., is a colored self-governing municipality, which has been incorporated for seventeen years. It has four churches, a public school, several grocery stores and a sanitary system. It is ruled by a mayor and seven councilmen.

¶ The Harding prize for craftsmanship done by students in the vocational schools of New York City was won by Hannibal L. Davis, a colored boy, who exhibited ornamental iron work.

¶ The seventh annual farmer's conference at Denmark, S. C., was attended by 1,500 persons.

¶ D. McLauren, a colored farmer of Hoke County, N. C., raised $3,000 worth of cotton last year beside wheat, corn, peas, potatoes, hay and meat.

¶ It is said that eight hundred colored people from Western cities are planning to buy 20,000 acres of land in Western Kansas and establish a colored township.

¶ The Laborers' Penny Savings and Loan Company has opened a bank in Waycross, Ga.

## NORTH ATLANTIC

ANOTHER attempt is being made to secure a Negro regiment in the New York National Guard.

¶ It looks as though the Republicans of New York would prefer to gerrymander colored Harlem so as to distribute it in Democratic districts rather than to risk the election of a colored member to the Legislature.

¶ The Bulfinch Street Armory, of Boston, Mass., has been assigned as armory headquarters for Company L of the Massachusetts Sixth Regiment, a colored company.

¶ Binga Dismond and Sol Butler made remarkable track records in recent New York athletic meets.

¶ Mrs. Emmeline Pankhurst addressed the colored people of Harlem during her stay in New York.

¶ Some colored people of New York City are asking the Board of Aldermen for $10,000 to celebrate the adoption of the Fourteenth Amendment.

¶ Land for the new Y. M. C. A. for colored men in New York City has been selected on 135th street, between Lenox and Seventh avenues. Building operations are expected to begin May 1st.

¶ A colored regiment is being asked for by Negroes of Pennsylvania.

¶ Lincoln Settlement House for Colored People, of which Miss M. W. Ovington is President, recently raised over $1,000 for its work at a meeting in Plymouth Church in Brooklyn.

## SOUTH ATLANTIC

THE colored dentists of Virginia met in Lynchburg. A large number were in attendance.

¶ A white school girl in Richmond, Va., who attempted suicide, was rescued from the river by George Turner, a Negro.

¶ A large indoor athletic carnival was held in Convention Hall by the colored schools of Washington, D. C.

¶ The *School Arts Magazine* of Boston, Mass., offered prizes to school pupils throughout the country for the best Thanksgiving book cover design. The first and two second prizes were won by Harold Joyce, Frances B. Brooks and Elise A. Palmer, of the M Street High School, Washington, D. C., pupils of Mr. W. D. Nixon. Sixty-seven pupils representing twenty-two cities and twelve States entered the contest.

¶ The Spartan Literary and Athletic Association has been formed by one hundred and twenty young colored men of Richmond, Va.

¶ In Richland County, S. C., 2,500 colored voters have registered; 800 of them were in the City of Columbia.

¶ A petition has been sent to the Legislature of South Carolina reciting the fact that the per capita expenditure for white public school children is $16.22 a year for an average school term of one hundred and thirty-three days. Colored children receive $1.93 per capita for a term of sixty-three days. The petition claims that colored people pay $457,000 in taxes and receive only $371,573 for their schools.

¶ Charity Hospital of Savannah, Ga., is

the only city hospital with a Negro staff. Last year the institution served 906 patients and collected $4,708, of which only $900 was received from the city. There were 345 operations and a very small death rate.

¶ In the Virginia Republican Convention a dozen Negro delegates were refused recognition, and left the hall in a body.

¶ Bethany Congregational Church, Thomasville, Ga., celebrated its twenty-fifth anniversary. It is a social service institution and does much excellent uplift work in the community.

¶ An effort to secure a colored militia regiment has been started in Virginia.

¶ A large farmers' conference was held at the Georgia State Industrial College under the presidency of R. R. Wright.

¶ Baltimore is endeavoring to raise $10,000 for the colored Provident Hospital.

¶ Colored citizens of Jacksonville, Fla., have organized to secure better service on the railroads.

¶ A colored branch of the Salvation Army has been started in Richmond, Va. Both races took part in the dedication ceremonies.

¶ Mt. Zion A. M. E. Church of Roanoke, Va., has celebrated its one hundredth anniversary.

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## NORTH CENTRAL

THE proprietors of the film play the "Birth of a Nation" having been kept out of the State of Ohio by the Board of Censors have brought suit against that Board.

¶ In Topeka, Kan., the death rate of white people for last year was 15.8 per thousand, and that of the colored people 12.8.

¶ A rescue home for unfortunate colored girls is being planned in Cincinnati, Ohio, by white philanthropists and colored people.

¶ The Attucks Club of Cleveland, Ohio, gave a Lincoln-Douglass banquet. The speakers were Thomas W. Fleming, Mayor Harry L. Davis, Hon. John J. Sullivan and Hon. Wilbur E. King, who delivered the oration on Frederick Douglass. Over two hundred members and guests were present.

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## SOUTH CENTRAL

FORMERLY a colored man has always been one of the delegates at large from Kentucky to the Republican National Convention. This year four white men were counted at first and finally eight delegates were selected, each with a half vote. One of these is colored. The Negroes are threatening to call another convention.

¶ The Alabama State Teachers' Association meets this month at Birmingham, Ala. A large attendance is expected.

¶ The colored people of Montgomery, Ala., after vainly appealing to the city for a decent school house finally offered to raise $1,000 if the city would contribute $3,500 to complete a building already begun. The new Swaine School thus built has just been opened, and for the first time in many years colored pupils have full day sessions instead of half day sessions.

¶ When the European war broke out the teachers of Calhoun Colored School, Ala., largely young Northern white women, were asked to return only on condition that they would be willing to give up their salaries and accept board for the year's work if the school were unable to raise sufficient sum. All but one accepted the conditions. The salaries were raised.

¶ The East Tennessee Colored Teachers' Association meets at Norristown this month.

¶ The National Association of Teachers in Colored Schools will meet in Nashville, Tenn., next July under the presidency of John Hope, of Atlanta, Ga.

¶ The White Y. M. C. A., of Lexington, Ky., has opened classes for better citizenship and the study of common school value for colored men three nights a week.

¶ Sisson, of Mississippi, has introduced his annual bill in Congress declaring that the Fourteenth and Fifteenth Amendments were not duly ratified and should be repealed.

¶ The National Negro Press Association met in Nashville, Tenn. C. J. Perry was elected President.

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## WEST AND SOUTHWEST

THE Oklahoma Negro State Bar Association has met at Oklahoma City.

¶ Twenty-six colored men have sued Texas City, Tex., and General J. F. Bell, U. S. A., jointly for $104,813 for compulsory labor during the hurricane last August.

¶ A conference of the Grand Officers of the Colored Masonic Order throughout the United States has met in Detroit, Mich.

Ten States and one foreign country were represented. A second conference will meet in Chicago, Ill., next August. John L. Thompson, of Des Moines, Ia., is President.

¶ The Gibbons High School, of Tyler, Tex., was recently burned and its library of 1,800 volumes totally lost. The city has rebuilt the school and the Principal, E. W. Bailey, is asking for donations of books.

¶ The Lincoln Club of Kansas celebrated Lincoln Day for the eighteenth time this year. T. F. Bradley, of Kansas City, is President.

¶ The colored people of Portland, Ore., held a fashion show for which all the merchants of the city contributed clothes and other articles. The show was arranged by Mrs. E. D. Cannady.

¶ The pupils of the Douglass High School, San Antonio, Tex., have presented Shakespeare's "Midsummer Night's Dream."

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## FOREIGN

THE United States Senate has ratified the Haitian treaty which practically makes the Island a dependency of the United States.

¶ On February 28th a general strike of agricultural laborers took place in St. Croix, D. W. I. The pay for labor of this kind is twenty-five cents per day for resident laborers on estates and thirty cents for porters living in town. The Union asked for fifty cents and sixty cents respectively. The capitalists refused—hence the general strike. Still no doubt was felt that some arrangements mutually satisfactory would be arrived at. Conferences with the governor and the capitalists have not altered the situation as the Union would prefer to make no arrangement than to make one which would not give assurance of meeting the situation effectively.

¶ The Industrial and Native Brass Bands of Christiansted, St. Croix, D. W. I., composed of Negroes, are handling such compositions as "Faust," "Bohemian Girl," "William Tell," "Ramond," and "Il Trovatore." Danes compare these Bands, very favorably, with not a few of their Bands.

¶ Major Walter Loving, the well-known leader of the Filipino Constabulary Band, has resigned and is returning to the United States. He was given an ovation.

¶ Lewanika, King of Barotseland in British Rhodesia, is dead. He was a powerful Negro ruler of the Bantu tribes and was the twenty-second of his line. He was received by King Edward at Buckingham Palace during the time of the coronation.

¶ The Bible has already been translated into one hundred and forty-eight African languages and dialects.

¶ The seventeenth annual meeting of the Grand United Order of Odd Fellows in Jamaica was recently held in Kingston.

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## GHETTO

BILLY SUNDAY, who is conducting a revival in Baltimore, Md., excludes colored people from the audience. The colored people are to be congratulated.

¶ Another "Jim Crow" car bill has been killed in committee in Maryland.

¶ The new immigration bill to be reported to the United States House of Representatives proposes to exclude Chinese, Japanese and Hindoos.

¶ The New York Boxing Commission has, it seems, not yet removed the ban on colored and white bouts. The matter may be carried to court.

¶ New Orleans is afraid of litigation under the "grandfather" clause of the Constitution. Suits have already been filed to strike certain voters on this clause from the lists.

¶ In Sussex County, Del., a white man killed a colored man. The jury brought in a verdict which said: "Guilty of the act, but not guilty of the crime."

¶ The Equal Rights Law of Ohio is to be tested again in Steubenville on account of discrimination in saloons.

¶ The State of Texas recently sued the Pullman Company for carrying four colored passengers from Los Angeles to San Antonio. The court held that the matter was beyond the jurisdiction of the State as these were interstate passengers.

¶ The following lynchings have taken place since our last record:

Feb. 12th, in Twiggs Co., Ga.—Marvin Harris, charged with murder, was hanged by a mob.

Feb. 25th, at Cartersville, Ga.—Jesse McCorkle was hanged by fifty men and boys. He was charged with breaking into the home of A. T. Heath and attacking Mrs. Heath and her children.

# Men of the Month

A PREACHER OF THE WORD — The Rev J. B. Massiah who died in January of this year was born in Barbadoes, B. W. I., about fifty-five years ago. He studied at the General Theological Seminary in New York City, taught for a while at Raleigh, N. C., and began his ministerial career at Cairo, Ill. He served as priest at Annapolis, Md., and Newark, N. J., was thirteen years in Detroit and ten years in Chicago. He made St. Thomas's church in Chicago, Ill., in its management, methods and contributions a model church. The property is worth $25,000, and the communicants number one thousand. His loss will be severely felt.

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A SOLDIER — Major George W. Ford, Superintendent of the United States Military Cemetery at Springfield, Ill., was born in Virginia in 1847 and was educated in New York City. In 1867 he enlisted in the Tenth United States Cavalry, served all non-commissioned grades, and was honorably discharged in 1877 with the rank of Regimental Quartermaster Sergeant. He was commended in general orders for acts of good judgment and gallantry in the Indian wars. In 1898 he was made Major of the Twenty-third Kansas Volunteers, and served for a year in Cuba. He has served as Superintendent of Military Cemeteries of Beaufort, S. C., Fort Scott, Kan., Port Hudson, La., and Springfield, Ill. Major Ford was treasurer of the Lincoln Exposition in Chicago, and is President of the Springfield Branch of the National Association for the Advancement of Colored People. He is a man of ability, and devoted to good causes, and the father of seven children.

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AN EDITOR — Under the editorship of W. N. Page the Pittsburgh, Pa., *Courier* became a real force among colored people. Mr. Page was for a long time secretary to a prominent Pittsburgh Captain of Industry. His interest was aroused in Negro journalism, and he took hold of this paper. Practically all his life was spent in Pittsburgh and he became a civic force to be reckoned with. His comparatively early death is a great loss.

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A BUSINESS WOMAN — Miss Wilhelmina Tate, who recently died in St. Louis, Mo., at the age of thirty-six years was born in Nashville, Tenn. She was one of six children of a widowed mother, and early made her home with an aunt in St. Louis. Miss Tate began work at shampooing while still in short dresses going from house to house. Then she came to New York to study the culture and care of the hair, and soon she had an establishment with some of the wealthiest families of St. Louis as patrons. When she died over two thousand people came to pay their respects to her, and over one hundred floral emblems were received.

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A PROMINENT CITIZEN — J. C. Duke was born in 1853 in Alabama. He became editor of the Montgomery *Herald*, but was driven from the State because of his fearless editorial policy. Settling at Pine Bluff, Ark., he became editor of the Pine Bluff *Herald*. He served as a lieutenant of the Seventh United States Volunteers in the Spanish-American war, and for a number of years was Grand Chancellor of the Knights of Pythias of the State making that Order notable among colored men. For twenty-five years he was prominent in the civic and political life of the State. He died in Chicago last January.

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A TEACHER — G. P. Hamilton was born in Memphis in 1867. For thirty-two years he has been a teacher in the colored city schools. From 1892 to 1911 he was principal of the colored high school, and in the latter year he resigned to join an insurance company, but the school authorities raised his salary, and in 1915 made him supervisor of all the colored schools of the city of Memphis. In addition to this work he conducts a Shelby County Col-

MAJOR G. W. FORD

THE LATE W. N. PAGE

THE LATE MISS RAY

THE LATE J. C. DUKE

THE LATE MISS TATE

THE LATE FATHER MASSIAH

MR. G. B. HAMILTON

THE BISHOPS OF THE A. M. E. CHURCH

ored Teachers' Institute, is principal of the night school, and has organized a high school band. Mr. Hamilton has also published two books.

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A VETERAN TEACHER

Miss H. Cordelia Ray, who recently died in New York City, was the youngest daughter of the late Charles B. Ray. She was born in New York City, and was an unusually gifted woman, being well-read in Greek, French and German literature. For many years she taught in the public schools of New York, and after resigning gave private lessons. In 1910 she published a book of poems. She held a degree of Master of Pedagogy from New York University and served as secretary for many civic institutions. She died January 5th, "pure, gentle, peaceable and easy to be entreated."

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### A MAN

By ETHEL CAUTION-DAVIS

MAN was I born, tho garbed in hue of night,
Disorderly of feature, crowned with stub-born hair.
Part, yea, and parcel of the God am I;
His Mind, His Spirit, His great Soul all live in me.
Omnipotence, omniscience, these alone the bounds my life shall know,
To grow toward God each day in mind and soul
Till I shall come into mine own inheritance;
For God in black and white is just the same.
Then, shall my fellowman set me no bounds.
Man was I born, so shall I die—A Man.

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### TWO POINTS OF VIEW

By LUCIAN B. WATKINS

FROM this low-lying valley: Oh, how sweet
And cool and calm and great is life, I ween,
There on yon mountain-throne—that sun-gold crest!

From this uplifted, mighty mountain-seat:
How bright and still and warm and soft and green
Seems yon low lily-vale of peace and rest!

# The Looking Glass

## *LITERATURE*

ARTURO GIOVANNITTI in "Evil Wishes for the War Year:"

"I charge thee that this new year which began under the omens of blood and fire, this year which shall test the strength of all races, the potency of all peoples and the valor of all men, prove also and weigh thee according to thy worth and thy measure.

"May war which discerns and sifts and sorts out the weak from the strong, the mute from the singer, the quick from the dead, find thee also awake and in arms when the reveille of thy ideal, whatever it be, shall blare loud and afar into the fecund silences of thy preparations to call thee forth for thy own tourney."

Two excellent articles on "Negroes and Free Masonry" have been printed in the *American Free Mason* by Harry A. Williamson. He says:

"In conclusion, one can but add that man in all ages and in every country, has ever been inconsistent in his dealings with his fellows. The Prince Hall Mason maintains a kindly feeling toward his white American brother. Sympathizing with him, rather than condemning him for his failing to fully appreciate and assimilate the principles underlying the expression of 'brotherly love and affection.' 'Truth crushed to earth shall rise again.' So be it; the time is coming and possibly not so far distant, when American Masonry will admit its error and acknowledge that under its proud banner men of every color may worship at its altars the highest good and the highest truth."

Mrs. A. W. Dickerson has an article on the "Progress of the Negro Women" in *Femina*. A revised edition of "Hand-Book of Colored Work in Dioceses in the South," has been issued by the Episcopalians. Dr. A. H. Abel has written a large work in three volumes on the "Slaveholding Indians." The first volume has been published by the Arthur H. Clark Co., Cleveland, Ohio. The operation of the Freedman's Bureau in South Carolina has been studied by Laura J. Webster, and four chapters issued in the Smith College Studies History. Negro is spelt with a small "n."

The most ambitious work of the month is Dr. C. V. Roman's "American Civilization and the Negro" (F. A. Davis Co., Philadelphia, Pa.) This is a book of 434 pp., and is a compilation of the author's essays and speeches during the last twenty years. As such it is naturally rather loosely put together with a good deal of quotation and some repetition. It is written, however, in a lively, interesting way and while few may read it through, few can afford to be unacquainted with some of its chapters, and its stimulating suggestions. It certainly ought to be widely circulated among Southern white people.

Mr. Samuel Coleridge-Taylor's "Life and Letters," by W. C. Berwick Sayers (Illustrated, 328 pp; $2.25), is one of the great books of the year. It is especially interesting to colored Americans because it emphasizes the late Mr. Coleridge-Taylor's interest in his African blood and his colored brothers. He is frankly put down as an "apostle of color." The concluding word is deep with thought and sympathy: "Tragic, almost, is the thought of these brief thirty-seven years; but he had lived longer than many who attain to twice his age. His memory is fragrant amongst all who touched his hand or heard his voice; he gloried in and gloried his art, and through it gave the purest pleasure to men. I have never heard of any to whom by word or deed he ever gave a moment of unhappiness; and in the record of men of fame, who have done positive work and who have faced disappointment and jealousy, there is surely no fairer praise."

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## *LYNCHING*

GEORGIA has awakened to the unpleasant notoriety which has come to her this year as leader in the lynching industry. The real reason for this awakening is not far to seek. The Macon *Daily Telegraph* confesses:

"Georgia must stand still industrially and economically until this saturnalia of lawlessness and crime is effectually stopped and

the State's reputation as a good place to live in and invest money in is redeemed from the hands of the anonymous figure with the rifle and the hemp. We want every acre of land in Georgia to be settled by the finest class of white people this Union can send us. We want every horsepower of waterfall developed and set to whirring the wheels of the factories in a thousand valleys, and we want money from every quarter of the globe to do it with—but as long as we give the editorial writers, cartoonists and publicists of sister states through industrially competing sections of the republic food for attacks and comparisons putting us in a class with Mexico, holding up life in Georgia as just one lynching after another, as being enjoyed only at the price of the vigilance of night-riders, just as the old-time pioneers had to fight Indians for the privilege of enjoying a night's sleep, as a State where law is impotent and the individual supreme, then so long will the good people stay away, naturally, and the worst element come just as water seeks its level. That Georgia is one of the most delightful parts of the Union to live in, that life and social intercourse is as safe and delightful as anywhere else, if not more so, that lynchings are merely incidental and not typical every Georgian knows, but as long as lynchings go on in this State nobody else is going to believe it."

The Governor of the State confesses his impotence:

"Although it may not be generally understood and it probably isn't widely known, it is a fact, nevertheless, that the Governor of Georgia is a man whose hands are tied under the present laws. I have done all that I could to stop lynching and to bring the guilty parties to justice. The provisions of the law are such that the governor has no powers over the control of lynching unless the civil authorities apply to him. Then he can declare a state of martial law. In no instance during my term as governor have the civil authorities asked me for aid or said that they were unable to compete with the situation."

Meantime the Atlanta *Constitution* is making frantic appeals:

"Georgia must do something about this matter of indiscriminate lynching and do it quickly. For every day's delay the people of the whole state pay the penalty.

"Certainly the public conscience is not so seared, nor the public eye so blinded to the state's welfare, that the people of Georgia propose to permit this sort of thing to go on indefinitely, growing worse and worse from year to year, with no effort to stop these assaults upon the law which are assaults indirectly upon every man, woman and child in the State.

"Because of her lynching record, Georgia is being condemned from Maine to California and from the Lakes to the Gulf.

"How long are we going to continue to hold this unenviable record? How long do we propose to continue to increase it? . . .

"Time and again the *Constitution* has shown, inevitably, just where this disregard for law was leading; time and again has it urged revision of the law, looking to speedier and more certain punishment for guilt, in order to remove the last vestige of excuse for mob law.

"What has come within the last few months? Georgia has achieved the black and unenviable record of having led all the States of the Union in lynching, and not in one single instance for that particular crime for which, some years ago, was taken as the only offense that could possibly justify mob execution! . . . . .

"With another lynching in Twiggs county last week Georgia now has a record of an average of one a week since the beginning of the new year. If this rate is maintained, it is easy to see how the state may double and even treble her performance of last year, when she surpassed every other state in the Union in her exhibitions of mob violence. . . .

"Isn't it time for Georgia's conscience to spur the manhood of the state to action, and to call the politicians from out of the cellars?"

A southern woman, writing in the Macon *Telegraph*, strikes this ominous note:

"Has the South so soon forgotten her bitter experience in the horrible struggle over State's rights that she would so foolishly rush into civil strife again? Who in the South after years of sober reflection but realizes the vain boastings of the 'fire-eaters'? Who does not reverence the memory of our beloved Alex. Stephens, whose voice was ever raised in defense of law and union and peace?

"And yet the sons of those men, who fought the bloody war and learned through

suffering the sad and humiliating lesson; these men today are ready and willing to follow blindly, ignorantly, men who advocate disunion, strife, lawlessness and pretended citizens' and States' rights. A citizen or State has no rights but to be law-abiding. When they wilfully violate laws made to promote a more sane and temperate life, they deserve nothing but contempt; they have forfeited all rights.

"I am convinced that the brutish men who would fiendishly take a human being out and put him to death without law are not trying to defend their homes nor protect Southern women. It is simply their thirst for blood, their brutish nature lusting for expression. Southern women do not need, nor desire, nor appreciate such defense. They only blush in shame that they are fellow-citizens of such characters. I am today more afraid of such men than of all the colored races, brown, yellow, red or black, on God's green earth."

## *MASSACHUSETTS*

THE case of the colored stenographer dismissed from the Massachusetts institution on account of race prejudice has caused much discussion. A correspondent writes to the *New Republic*:

"To my mind the saddest factor of the situation is that the discrimination applies to all Negroes. Inasmuch as we rightfully discriminate against illiterate and ill-bred whites, I see no reason why we should not also discriminate against the same type of Negro. But when a Negro endeavors to develop his character and to broaden his culture, and he receives from us frowns and discouraging hindrances, when his reward is not even equality of opportunity with the whites, then his case is pitiable indeed.

"It has been with much interest and speculation that I have watched the vicissitudes of a fine Negro's struggle. I suppose this chap possesses all the best instincts of the Caucasian. He seems to be the kind of man who is never satisfied with present attainments and to whom success becomes but a step to a more distant goal. He entered Harvard Medical School with the understanding that a hospital appointment was to be had after graduation. This appointment never materialized.

"Given such a Negro, educated, well-bred, intelligent, likeable, and possessed of the best characteristics of the best whites, there can be only one reason for ostracism. That is prejudice. And for anyone to suppose that the prejudice of Boston, Mass., is a superior kind of prejudice to that of Boston, Ind., or of Boston, Cal., is to be so smugly mistaken as to be almost beyond enlightenment's cure."

A Tennessean answers hotly:

"Are there still people that believe in the racial equality of the Negro? Would he be willing for a sister of his to marry a Negro, or be doctored by one? To a Southerner the idea is too repulsive for words. The Negro has always been a servile race since the time of Noah's curse of servility on Ham. The highest civilization that they ever attained was in the Moors, and when they intermarried with the Spaniards they lost the best characteristics of both races. The same is true of the mulatto.

"No one denies that the position of the ambitious Negro is a pitiful one, but are we willing to lower the standard of the white race so as to raise the Negro? It has been demonstrated that the fusion of the two races generally produces a sort of mongrel conglomeration. What we want to strive for is more race purity, instead of letting down the bars."

The Boston *Post* says:

"There is no denial of the fact that the trouble arose because the other employees of the hospital objected to sitting in the same dining room with this colored girl, although it seems evident that the highest authorities of the institution did not object to sitting in the same office with her. The time to have scotched this race perjudice was right then.

"It should have been made clear to the employees who felt contaminated by eating in the same room with this well educated and refined girl that there would be no objection to their resignations at any time they wanted to send them in, but that Miss Bosfield would continue to eat in the main dining room. There would have been no resignations."

"To be entirely frank," says a correspondent to the Boston *Herald*, "Miss Bosfield cannot and ought not to expect to be received on perfectly equal terms with her white co-workers. We are all subject to limitations of some kind; this is a limitation which is absolutely inherent in the Ne-

gro race, and there is no getting away from it. It is tragic in some of its effects as all limitations are, but it is mistaken kindness and illogical policy that defends the Negro when he demands perfect equality with the white, and the wise and thoughtful representatives of Negro blood will recognize the reality of the limitation that exists and accept it, not only bravely, but cheerfully and philosophically."

The Boston *American* answers:

"The question is whether or not public authorities have a right to discriminate against a citizen on account of her color in public occupations. It is no answer to say that the other employees of the State were not willing to associate with Miss Bosfield. They did not have to keep their jobs if they objected to that impartial administration of the law which gives all citizens, of whatever color, equal privileges.

"The students of Harvard and of other colleges find it quite possible to sit beside and to work with colored fellow-students. They find it quite possible to play football and baseball with them, and they find it quite tolerable to be bested by them in athletics and debating and to be represented by them, as they often have, in the great intellectual debating contests with other colleges.

"Therefore, if any supersensitive person in the public employ finds that a fellow citizen, respectable, educated and well bred, is not agreeable on account of her color, the letter and the spirit of the law should not be violated in order to pander to such supersensitiveness and superciliousness."

Miss Bosfield herself tells her story as follows in the Boston *Evening Record*

"I am a graduate of the Cambridge Latin and High School. I studied bookkeeping and stenography at evening school, after I had graduated. In 1912 I passed the civil service examination for the first time, and later tried for a position. I have been certified for almost every position in the clerical departments of Boston. From 1912 until 1915 I tried for positions, tried desperately hard, and always I was refused. For three years I was forced to work in a factory for half the money I could get at the work for which I had been trained. And then, during all these years, I was forever chasing the will-o'-wisp of the possible job. Again and again I would be certified. Again and again, so soon as I had had a personal interview, I would be refused.

"'Will you tell me—the reason?' I would ask. The employer would shake his head. 'The civil service law does not require us to tell,' he would answer, in almost every case. But once in a while an exceptionally honest man would state his reason. It would always be because of my race; in every other particular, I would have passed the requirements.

"Then, last April, I heard Gov. Walsh speak in Symphony Hall. He said that he wished a fair chance for all Massachusetts citizens—well, it was a good speech. I wrote to the Governor. He answered.

"'When you have been certified again,' said he, 'let me know immediately.'

"The 12th of last October I was certified again, I wrote. In two days I received a letter from Dr. French, asking me to call. I called. He gave me the same position which he had refused me, after a personal interview, six months before.

"When I began my work there Dr. French told me that I would have to live off the grounds, as the rooms there were all full. The woman at whose house he found me a place later was not able to supply meals, though she was glad to let me have the room. I spoke to Dr. French about it. He found me a place on the grounds—'But you will have your meals served to you in your office on a tray,' said he, 'it is not convenient for us to have you eat them in the dining room.'

"I stood this for several months. It was most embarrassing for me. While I would be eating, errand boys and others would be passing through continually. The girls would rush in to look at my tray and see what they would be served, a little later, in the dining room. It was very hard to stand, particularly as there were the most pleasant relations between me and all the others who ate in the regular place. One of these young ladies was a member of the 'Girls' Friendly Society' with myself. We met in church; we were equal there. At the hospital we were separated.

"At last I talked it over with my mother and father one week end at home. We consulted my lawyer, Mr. Williams. He advised me to insist upon dining in the regular place. I spoke to Dr. French. 'I have been advised to go into the dining room,'

I told him. 'Is it convenient for me to go now?'

" 'It is not convenient,' said he, 'and you have been given very poor advice.' He turned to his desk. He would say no more.

"The next day, at dinner, I walked in. Everybody was very pleasant. Nothing was said. At two o'clock I was called in to Dr. French. He forbade my going in there again. That night several doctors and nurses were gathered in the hall outside the dining room, when it was time for supper. I did not go in; I went without my supper. The next day I ate three meals in the dining room; everybody was pleasant except the head nurse. She left the table. The next day Dr. French gave me my notice. I was to leave in two weeks. The two weeks passed and I left. There was absolutely nothing that I could do about it, because it is one of the rules that during the six months' probation period an employee can be discharged without any reason given. No reason was given in my case.

"This leaves me where I began, out of pocket, out of courage, without, at present, any defense in the law. My case came up last Tuesday. I lost. But we are going to carry it as far as we can. All this turmoil will probably do me no good, but it will make the way easier for other girls of my race. For the way things stand at present, it is useless to have the requirements. Color, the reason nobody will give, the reason nobody is required to give, will always be in the way. Which, in other words, is the State standing back of a class of its citizens and saying: 'No, you cannot enter here. You may study; you may pass the requirements; but that is as far as you may go.' "

## *SEGREGATION*

THE attempt in St. Louis to establish a colored ghetto has brought a flood of comment within and without the city. The St. Louis *Post-Dispatch* says:

"The *Post-Dispatch* has clearly stated its opposition to the proposed segregation ordinance on principle. We hold it to be a violation of American principles. We believe it to be a violation of fundamental rights of American citizenship and of constitutional law.

"In order to enforce the segregation ordinance it will be necessary to deprive a citizen of the right to occupy his own property as a home, or to demonstrate that he and his family are nuisances to be abated or are menaces to the health and morals of their white neighbors.

"The passage of the segregation ordinance would result in the branding of Negro citizens, regardless of character or capacity, as unfit to live near white citizens. It will result in an attempt to herd them in certain blocks where they will be at the mercy of property owners and house agents.

"The treatment of Negro citizens is retrogression, not progress. It emphasizes and contributes to race prejudice and the racial demarcation of citizens. It makes a mockery of democracy and equality under law."

It continues in a later editorial:

"A minority with right on its side is better than a majority supporting wrong. It will be justified in the long run.

"The forces backing the segregation movement were so powerful that they were able to control newspapers and induce them to abandon their principles. That they should mislead for a time a large number of voters is not a matter of wonderment.

"Of course, the ordinances adopted under the initiative will have to stand the test of the courts. We do not believe they will survive. If they do we do not look for a solution of the problems they were planned to meet. We believe they are mistaken and that they will be recognized as mistakes and set aside in favor of the principles they violate. We hope, however, the experiment of segregation will not lead to serious consequences.

"The racial problems with which they are planned to deal must be solved on a sounder basis of justice and liberty and with a broader spirit of humanity than are embodied in these measures."

The advocates of segregation have been put curiously on the defensive. An officer of the chief association which advocated the measure writes to the public press:

"The writer has been personally appealed to by a number of our Jewish supporters to issue a statement especially assuring the Jewish people of St. Louis that the success of our laws providing separate blocks for colored and white people will not mean the segregation of the Jews. . . .

"We know of no better way to emphasize the great objections to Negro invasion as compared with the very few objections that are made against members of foreign white races, than to remind your readers that there has not, to our knowledge, been a subdivision laid out in the city of St. Louis during the past fifteen years that has not been restricted against selling or renting to Negroes. We have never heard, and do not believe any other St. Louisan ever heard, of a sub-division of this city which was restricted against any of the foreign white races. This being the case, we are at a loss to understand how any one can contend that home owners of St. Louis when they have succeeded in segregating the Negroes will proceed to segregate the Jews, or any other Caucasian race."

A colored woman writes:

"Now, Mr. Editor, if the white people need so much legislation and organization to paralyze our aggressiveness in tearing down 'nature's barriers,' are we really as stupid and obnoxious as you paint us? Did we do that jumping of the boundary lines? If we did our womanhood now is free—we are no longer slaves. We realize what virtue is and what it means and we are not a menace to the unprotected and unsuspecting whites in the South. Now can't 500,000 white people in St. Louis manage the aspirations of 40,000 Negroes and prevent their 'star' of civilization from a too dangerous westward course by any other means than to strike at their American citizenship and rights guaranteed by the Constitution? If not, too bad, too bad, that you must verily throttle the pernicious Negro and paralyze what few liberties are left because 'nature herself has set up boundaries which no laws can throw down.'"

Another correspondent writes:

"Were it necessary, even the 'paper case' which you make in favor of the scheme could be shown to be extremely vulnerable. What are the districts into which the colored population of this city has 'poured' in the last decade or two? Are they not along those streets which the former white residents abandoned in their eager desire to move farther—and still farther—west. Do we not know that the substantial residences along Chestnut, Pine and Olive streets, Cook, Finney and other avenues, were depreciated by abandonment and neglect long before the Negro population was induced to enter the same? And is it not also true that for these abandoned residences Negroes paid a higher price, whether in the way of purchase or rental, than white people were willing to pay?

"Conceding that an 'undesirable' colored family may depreciate values by moving into a given locality, is it not equally true that an undesirable family of any other race will do the same? Are we to establish the principle that a certain majority of property owners in a given sub-division of our city may place the stamp of the pariah upon all but the chosen few whom they shall select as their associates?"

As to the result of the election the New York *Times* says:

"The Missouri Constitution contains an 'enjoyment of property' clause. Can an owner kept out of his own property be said to 'enjoy' his property? Jim Crow cars and separate schools, which Missouri has, seem not in point. They injure no property rights. They grant equal privileges of transportation and education. One of the St. Louis ordinances lays an equal disprivilege, affecting vested rights, upon both races.

"It shall be unlawful for any white person to use as a residence, or place of abode, any house, building or structure, or any part thereof, located in any colored block, as the same is hereinafter defined; and it shall also be unlawful for any colored person to use as a residence, or place of abode, any house, building or structure, or any part thereof, located in any white block, as the same is hereinafter defined.

"Would a similar ordinance, limiting the residence of Prohibitionists and Anti-Prohibitionists, native and foreign born citizens and so on, hold water? The constitutional question is interesting."

The New York *World* adds:

"What can be done in the way of stirring up race prejudice is shown by the success of the real-estate interests of St. Louis in carrying by popular vote measures providing for the segregation of Negroes. The population of that city in 1910 was 687,000, the Negroes numbering less than 44,000. With a total poll of 130,000 at the election of 1912, only 69,000 voters divided on this question Tuesday—52,000 to 17,000.

"Of the two ordinances carried, one pro-

hibits Negroes or whites from residing in blocks occupied entirely by the opposite race. The other makes the same restrictions upon blocks in which 75 per cent. of the residents are of one race. Obviously the purpose of these enactments is to establish a geographical color line, regardless of personal and property rights, which no black man can pass. If sustained, they will embody in law restrictions hitherto enforced only by the will of individuals at their own cost and never to the injury of anybody else.

"After a defeat or two in the State courts Baltimore is trying this experiment. In Washington a similar enterprise is under way without legal sanction. San Francisco attempted the same thing with reference to the Chinese and was halted by a Federal Judge. But while the United States Supreme Court has ruled on grandfather Constitutions, the new slavery of peonage and Jim Crow sleeping and dining cars, it has not yet reached a case of segregation.

"The St. Louis ordinances are said in their preambles to be 'for the prevention of ill-feeling and conflict between the races.' They might more truthfully be described as intended to promote hatred and difficulty and to deprive black men of property, liberty and hope."

A writer in the St. Louis *Star* notes certain difficulties:

"The building permits for the city of St. Louis have dwindled steadily for the past five years until they have reached the sum of $9,000,000 for the year ending 1915. When we consider the effects of segregation from a material and progressive standpoint, article four goes the limit in placing an embargo on all building projects.

"Considering the size and population of our city, the building permits last year should have approximated $30,000,000, to compare with any of the cities in this country. The segregation bill empowers the Building Commissioner to grant building permits after four weeks' publication in the daily papers of the applicant desirous of building to designate whether in any new section laid out, or on blocks heretofore unimproved a builder will be permitted to use such land for the desired improvements, providing notice has been posted on the property that is intended to be improved for certain purposes, or for white or colored people. It usually takes six weeks to draw plans and obtain bids for construction, so that it means a delay of two or three months after a builder contemplates improvements before work can begin.

"No builder would be warranted in going to the expense of having plans drawn and bids taken until he knows whether he can use them. Fully 70 per cent of the moneys expended for construction work in building is supplied by builders, who either furnish the means, or borrow the money for building purposes, for constructing buildings, for investments or speculative purposes. Any embargo placed on the activities of the builder will retard and finally discourage building operations."

Another writer has this far-reaching word:

"Then what an inopportune time to do this. At such a time when Great Britain is recognizing, welcoming and honoring her black African heathen troops; when Russia is removing strictures from off her serfs and peasants; when all Europe, Asia, Africa, Canada and South America and Australia are lifting the bands from the limbs of their lesser people and when every American, black and white man, may soon be needed for 'immediate preparedness.'

"To attempt to humiliate, to label as lepers, to restrict and to discourage the leading representatives of 10,000,000 of our 100,000,000 true-blue Americans, and in imperial, great-hearted Missouri, at such a time, is the height of nonsense, the nadir of folly and a stupendous blunder."

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## *THE BUSINESS OF PREJUDICE*

R. L. CORDERY writes to the Baltimore *American:*

"Why is it that a hundred idle Negroes is so much larger than a thousand idle whites? Why is it that they can be seen and noticed so easily? Prejudice. Tell me, sir, how many Negroes have you seen holding out their hands for alms upon your streets or the streets of any other American city? A blessed few, if any.

"Your institutions and your prejudices close avenues of business and labor against him because of his black hide. Then you turn and point to the 'idle' Negro. Before he is born these same institutions and prejudices doom him to a certain sphere of ac-

tivity in life, and he goes forth, in so far as you are able to make him feel, that he is less than a human being and a man."

Dr. A. G. Holmes writes to the Miami, Fla., *Metropolis:*

"I find almost an unanimous sentiment against importation of Negro chauffeurs. Why? Because:

"First: This is a white man's town and we intend to keep it so.

"Second: Permit Negro chauffeurs and the wedge has entered, and where will it stop?

"Third: If you permit a Negro to compete with a white chauffeur, why not permit him to compete with a bank president or a Twelfth street merchant? The chauffeur's business means as much to him as dry goods to a merchant.

"Fourth: Auto driving is in Miami, and should be everywhere, a white man's occupation.

"Fifth: Substitute colored for white chauffeurs and what are you going to do with the white men and their families? Send them into the woods to grub palmettos?"

The Columbia *States* says editorially:

"If the Negro farm laborer is to remain in the South and in his present condition of ignorance, it is practically assured that he will hold the white farm laborer in a similar condition. The white man must compete with him. The Negro has every advantage.

"The question that should address itself to the intelligence of the South is whether or not a number of white men shall be held down in order that the Negroes shall be retained as a class of cheap laborers. Not all the landless white men can be segregated in the textile and other industries from which the Negroes are excluded. Moreover, the wages even of the segregated and protected white laborers are necessarily affected to a great degree, though in an indirect manner, by the Negro wage which is the basis of our economic system."

The *States* adds later:

"To the suggestion of the State Tax Commission that personal property to the value of one hundred dollars be exempted from taxation in order that the poorer classes of the people may be aided and encouraged we suppose that the usual objection will be raised that it would relieve the Negroes of part of their taxes.

"The fear that some benefit may be conferred on the Negroes has from time immemorial resulted in holding in poverty and ignorance thousands of the white people of South Carolina."

Finally, in the news from Haiti reported by the *Pan-American Union*, observe these rays of pale blue light:

"Reports from the capital of Haiti state that the National City Bank of New York has decided to lend to the Federal Government $5,000,000 for railway construction in the Republic. According to press reports, a number of Chicago bankers are studying the conditions of the Republic with the object of investing capital and establishing industries there."

## THE NEGRO'S CAPACITY

DISTINGUISHED service by a Negro in one field or another, such as that recognized annually by the Spingarn medal, does not necessarily signify an advance by the race in that particular line of endeavor. But it is significant as indicating the possibilities in that direction. Thus the medal this year—its second annual presentation—goes to Maj. Charles Young, of the United States army, for his services in organizing and training the constabulary of Liberia. It has been the popular superstition, even among the Negro's friends, that a great many doors are closed to him because of racial deficiencies. It cannot be gainsaid that, either because of his history or because of these racial deficiencies, there are some some activies for which the Negro shows no adaptability. But the number of doors which superstition or prejudice has closed is being yearly reduced by the simple process of their being opened by a Negro.

Thus it is a legend among most that a Negro in a place of command, as the repository of authority and the wielder of executive power, is an anachronism not to be thought of. The theory has been that he will not only fail to show an understanding of his task, because of qualities primarily imitative and servile, but also that he will display the unreasoning tyranny and inefficiency that usually accompany the promotion of the once oppressed. Here enters in the point that it would probably work out this way with the great majority of the race just at this stage. But the loose thinking begins when it is supposed that this field of the executive and commander is definitely and forever closed to the Negro because his

inaptitude is racial and impossible of correction.

The recipient of the Spingarn medal this year stands as another caution against such generalties. The possibilities of the Negro, under wise and considerate treatment, again become an open question in a new direction. Last year it was scholarly research, original, not imitative work, in the field of biology, that won the Spingarn medal for Dr. Edward E. Just, a Negro medical instructor. With each recurrence of such an incident comes the suggestion for a needed readjustment of preconceived ideas of the Negro's capacity—at least a suggestion of the wisdom of keeping an open mind on the subject.—Louisville (Ky.) *Courier Journal.*

## *MISCELLANEOUS*

THE free-for-all fight in the Oklahoma House of Representatives was not an inspiring spectacle. In fact, it was a disgraceful affair from start to finish and the ruffians who engaged in it should be retired to private life the moment the voters of the State get a chance at them. The bill which the Democrats were trying to pass and which they did put through after the fight, was drawn for the purpose of disfranchising the Negroes of the State of Oklahoma, a former statute having been held unconstitutional by the Supreme Court of the United States. The Republicans and Socialists were therefore justified in saying some pretty mean things about the measure. The hurling of ink wells and paper weights was entirely unnecessary, although the Democrats being unable to answer criticism and having vastly superior numbers saw no other way to silence the opposition.

It was a disreputable climax to a disreputable course of proceedings and we hope the new 'grandfather's clause' will meet the same fate as the last one in the court of last resort.—Salt Lake City (Utah) *Tribune.*

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"Can Dr. Dernburg really believe, deep down in his heart, that the '400,000,000 colored human beings,' who must be kept under control by '80,000,000 whites,' have been kept in subjection thus far, or can be kept in subjection in the future, by any mysterious respect and regard for the white man as a sort of demi-god, as 'the Mexicans thought the Spaniards were immortal, and their horses sprung from the gods' "?—Jessie Lee Bennett in the New York *Times.*

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"A nut in the Mississippi Legislature has introduced a bill to prohibit white people from teaching in Negro schools. The Negro question has been used as a political issue in Mississippi so long that if all the Negroes in that State were to go to Liberia, two-thirds of the white politicians would either commit suicide or grease up the old cart and go back to work."—Montgomery (Ala.) *Advertiser.*

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"We are straining our sympathies for the victims of a war in Europe, for which we are not in the slightest degree responsible, but we are making still more difficult a problem at our own doors by insisting on ignoring it under the plea that we are not our brother's keeper if our brother happens to be a Negro.

"The wonder of it is that any Negro in the North accepts the Christian religion, as interpreted by whites, for more than 10 per cent of its face value."—Boston (Mass.) *Traveler.*

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"There are some things that we like to recommend. One of these is THE CRISIS, the monthly magazine edited by Prof. W. E. B. Du Bois. The November issue, now before us, is full of interesting matter, almost all of it bearing on 'the fortunes of the darker races,' but all marked by a thoughtfulness and sense of refinement, as well as by earnestness, in a manner sometimes only too sadly absent from magazines with a like aim. So far as we have seen THE CRISIS, it stands for determination but not for bitterness. It costs one dollar a year with twenty-five cents extra for foreign subscribers. The magazine has now completed five years of issue. Beginning with an edition of one thousand copies, of twenty pages each, it has now reached 35,000 copies of fifty-two pages each. That is a fine record and the *Jamaica Times*, which strives with all its power to maintain a fair and sympathetic attitude towards man as man, apart from race or color, offers to THE CRISIS hearty congratulations on the past, and sincere good wishes for the future."—The *Jamaica Times.*

# Editorial

### THE CHURCH

THIS is a critical day for the Christian church. The white church of Christ finds itself in a position which gives the lie to many of its finest professions. It is a church of Peace; and its followers are at war. It is a church of the Masses in theory while in practice it is a church of the Classes. It is an organization which despises wealth and yet which finds wealth its only modern weapon. In fine,—as a follower of Jesus, the Jew, —it professes the sublimest of ethical codes and yet falls so far from following it that some would deny that it is Christian.

The Negro church in America comes nearer to being built along the lines of its Founder. It is a democratic church of the masses; it welcomes all men despite race or color; and its wide activities touch every line of human endeavor. Nevertheless, the Negro church today in all its branches faces a peculiar crisis. The 3,000,000 Baptists, who represent more nearly than any other branch the great rank and file of the colored people, are torn asunder over a detail of organization. The African Methodist church must put strong material in its leadership or it will drift into sectional disruption, or personal feuds. The Colored Methodist Episcopal church is passing through a regrettable ethical slough of despond in high places; while the Zion church is having financial troubles. The colored Congregationalists are still a remnant. The colored Episcopalians are as babes overlaid by their none-too-loving mother; while the colored Presbyterians are spiritually harassed. The great Methodist Episcopal church has a strong element which is seeking to drive out its colored membership in order to welcome the white South.

Facing such problems what shall we do? The appeal is first of all to the mighty past. In slavery, in Reconstruction and in the days after the Negro church made the Negro race in America. Today it can remake it if it calls to the front its strong, honest men; if it puts aside petty sectarianism and creed, and if it works for social uplift and individual honor. Will the church do this? In the long run and after much travail of soul we believe it will.

### PEONAGE

THE picture on the opposite page is authentic. It was taken in Lee County, Ga., where on January 20 five Negroes were taken from the Worth County jail, rushed into the adjoining county in automobiles, hanged and shot. The photograph was taken on the spot and a copy sent to a prominent white man in a neighboring city. His colored servant took it while he was at lunch, handed it to a CRISIS agent, who had it quickly copied. The original was then returned and the copy sent to us. It was a little dim and has been slightly retouched. Otherwise it is absolutely authentic.

These men were killed for defending themselves from "arrest." The arresting mob was led by a sheriff. The sheriff was killed. What was the real cause back of this wholesale lynching and back of the lynching of six Negroes in Early County, December 30th?

The answer is clear: Peonage.

Slavery under another name; the

THE LYNCHING IN LEE COUNTY, GA., JAN. 20, 1916

(From an actual photograph)

absolute defiance of the spirit of the law of the Thirteenth Amendment.

This is perfectly well known. The United States Government once, quite by mistake, ran afoul of it. It was trying to stop the peonage of Italians when its over-zealous prosecuting officer ran across this slavery of Negroes; but after a few desultory prosecutions Mr. Taft succeeded in hushing this up.

To understand the situation look at your map of Georgia. Worth, Lee and Early Counties are all in the black belt. These three counties have 18,000 white people and 31,000 colored people. Most of the white people are in the small towns; most of the colored people are in the country. The business of the white people is to make the colored people raise cotton. We quote a southern white man, C. D. Rivers, of Somerville, Va.: "The *Times* only the other day carried an account of an overseer in southwest Georgia, named Villipigue, who, with his wife, were the only whites living among a great Negro population on a big plantation. This overseer was killed because he had thrashed a Negro boy for some impudent reply made to the overseer. A mob of whites gathered and armed and a reign of terror was precipitated among the Negroes for miles around. Their secret society halls were burned, a church was burned, cabins were burned and several Negroes shot. Villipigue, the overseer, would not have whipped this boy had he been white. Perhaps had the boy been white his words would not have been considered impudent at all. Again, had Villipigue not been an overseer, charged with making the Negroes produce cotton, there would have been no reason for the altercation, and none would have happened. But sir, these overseers, throughout this vast black belt of cotton plantations are expected to do with the Negroes, to get results from them in the form of cotton produced at the least possible cost, which cannot be got from whites or blacks, except by unrelenting harshness. These overseers are in the position of a lion tamer in a den of lions. To hold their positions and to get the cotton made, they are obliged to use measures which are unknown to the law. Villipigue violated the law when he whipped the Negro boy. Of course, there was no redress for the Negro boy, for who thinks a jury controlled and in sympathy with the black belt plantation interests could dare to punish an overseer for whipping a Negro for impudence? To punish overseers for whipping saucy Negroes would amount to turning over the black belt cotton plantations to the Negroes, who would make much less cotton if released from the rule of the overseer. Yes, but it is expecting too much of any sort of human nature to expect that Negroes to whom redress at law is impossible will not avenge themselves for the whipping of their own members, especially their boys.

"And as much as possible to prevent the Negroes from taking revenge it is absolutely necessary that they should always be kept in mind of swift and terrible penalties which wait not for the slow movements of the law but stand ever ready to strike them. The authority which the overseers and owners of these plantations are obliged to exert over the Negro workers cannot be sustained by the law. There must be extra-legal means always in reach and this extra-legal means is the mob, always ready to inflict capital punishment upon Negroes violating that code which arises upon the relations of blacks and whites in the black belt. Consider the immense territory over which these conditions prevail and the immense white population affected by them, and the power and the influence of the interests which are protected by lynch law, and you

may see how difficult it is to suppress lynch law."

"The power and the influence of the interests which are protected by lynch law!" There you have the whole modern government of the black belt with the South in its naked nastiness. Small wonder that the President of the United States is "protesting" against the Armenian atrocities of the Turks. We trust that A. Rustem Bey will answer that protest.

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### FROM A FRIEND

IN enclosing a check for one hundred dollars for the work of the National Association for the Advancement of Colored People, Helen Keller, the wonderful blind girl, herself born in Alabama, writes us as follows:

"It has been my intention to write to you every day since I received your letter—an appeal which smote me to the depths of my soul. In fact, I have started several letters while traveling from place to place, but was interrupted so frequently that I lost the thread of thought between lectures. We are speaking every night, and changing trains constantly. These conditions are not favorable for correspondence.

"I am indeed whole-heartedly with you and the National Association for the Advancement of Colored People. I warmly endorse your efforts to bring before the country the facts about the unfair treatment of the colored people in some parts of the United States. What a comment upon our social justice is the need of an association like yours! It should bring the blush of shame to the face of every true American to know that ten millions of his countrymen are denied the equal protection of the laws. Truly no nation can live and not challenge such discrimination and violence against innocent members of society as your letter describes. Nay, let me say it, this great republic of ours is a mockery when citizens in any section are denied the rights which the Constitution guarantees them, when they are openly evicted, terrorized and lynched by prejudiced mobs, and their persecutors and murderers are allowed to walk abroad unpunished. The United States stands shamed before the world whilst ten millions of the people remain victims of a most blind, stupid, inhuman prejudice. How dare we call ourselves Christians? The outrages against the colored people are a denial of Christ. The central fire of His teaching is equality. His gospel proclaims in unequivocal words that the souls of all men are alike before God. Yet there are persons calling themselves Christians who profit from the economic degradation of their colored fellow-countrymen.

"Ashamed in my very soul I behold in my own beloved southland the tears of those who are oppressed, those who must bring up their sons and daughters in bondage, to be servants because others have their fields and vineyards, and on the side of the oppressor is power. I feel with those suffering, toiling millions. I am thwarted with them. Every attempt to keep them down and crush their spirit is a betrayal of my faith that good is stronger than evil, and light stronger than darkness. I declare this faith every day to large audiences, and in my heart I pray that God may open the eyes of the blind and bring them by a way they know not to understanding and righteousness. My spirit groans with all the deaf and blind of the world. I feel their chains chafing my limbs. I am disenfranchised with every wage-slave. I am overthrown, hurt, oppressed, beaten to the earth by the strong, ruthless ones who have taken away their inheritance. The wrongs the poor endure ring fiercely in my soul, and I shall never rest until they

are lifted into the light, and given their fair share in the blessings of life that God meant for us all alike.

"Let all lovers of justice unite; let us stand together and fight every custom, every law, every institution that breeds or masks violence and prejudice, and permits one class to prosper at the cost of the well-being and happiness of another class. Let us hurl our strength against the iron gates of prejudice until they fall, and their bars are sundered, and we all advance gladly towards our common heritage of life, liberty and light, undivided by race or color or creed, united by the same human heart that beats in the bosom of all."

### SEN. CLAPP OF MINNESOTA

THE term of Moses E. Clapp, United States Senator from Minnesota, expires on March 4th, 1917. Already his enemies are laying plans to defeat him for renomination and re-election.

With one possible exception, Senator Clapp is the only member of the Senate who can be absolutely relied on to support every measure in the interests of colored people, and to fight prejudice and injustices without cessation.

He has never failed us on a single occasion. Whenever this Association wants something done for colored people we write to him. We have never asked him to speak at a mass meeting, to write a letter to some high official, to introduce a good bill or fight a bad one, and received a refusal from him. He has fought "Jim Crow" and anti-intermarriage bills tooth and nail. He fought for favorable amendments to the Smith-Lever and other unfair bills. It was he who induced the Secretary of War to send an official representative of the War Department to our Spingarn Medal meeting in Boston.

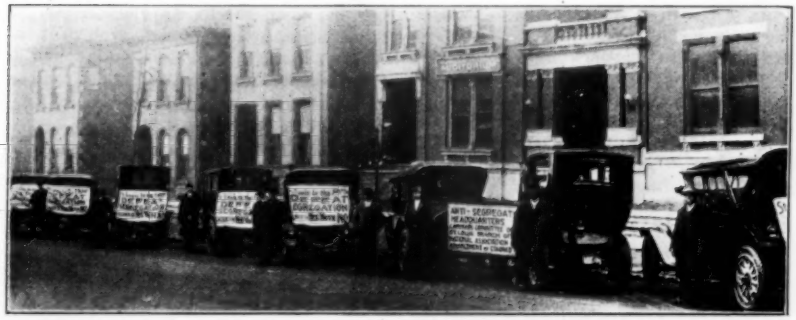
We do not know if he desires re-election. But if he does, every colored man and woman, every friend of the Negro, every lover of justice and fair-play should rally to his support. And if he does not, we should all do our best to persuade him to alter his mind. For we need him just where he is. Senator Clapp must continue to represent the interests of Colored people in the Senate of the United States.

J. E. S.

### INTERMARRIAGE

THERE are those who from time to time suggest that the National Association for the Advancement of Colored People and THE CRISIS go far afield in opposing laws to prohibit intermarriage between white and colored people. They argue that neither race desires intermarriage; that it is a matter "purely social," and that legalizing the prohibition simply puts stern custom into law. Every now and then, however, there come cases which show the utter blindness of the persons who thus argue and prove that anti-intermarriage laws are simply cloaks for wrong and injustice. In Evansville, Ind., just across the river from Kentucky, Clifford Yarborough, a wealthy white man of Pulaski, Tenn., came into the Circuit Court the other day and asked permission to adopt a seventeen-year-old mulatto girl. The girl might easily pass for white; she is strikingly beautiful and talented in music. Yarborough willingly admitted that the girl's mother was colored, and that he was the father. He said, "I feel like I should rectify a wrong." There is no law against intermarriage of races in Indiana, but there is in Tennessee. Judge Givens, therefore, refused to permit the adoption. He said that "if he legitimatized the daughter he would be taking a step which would in practice have the same results as permitting the intermarriage of races." Therefore let us piously ruin the life of an innocent girl!

# National Association for the Advancement of Colored People



THE AUTOMOBILE PHALANX. ST. LOUIS, MO.

## SEGREGATION IN ST. LOUIS

THE voters of St. Louis, at the special election held February 29th, decided three to one in favor of segregation. The vote was light, only 70,000 out of a total registration of 140,010; whereas at the election of 1912 a total poll of 130,000 was counted. On both ordinances, the final vote stood approximately 52,000 against 18,000. The majority of the electorate expressed their indifference by staying away from the polls while the active real estate interests set aside 50,000 colored Americans as though all were criminals, lunatics, or afflicted with contagious disease.

The ordinance provides that hereafter no colored person can move into any residence, place of abode, or place of public assembly in any block where seventy-five per cent of the number of such buildings are now used by white people. A block includes the buildings facing each other on both sides of a street. The Building Commissioner is charged with the duty of preparing a map which shall classify every block in the city, and "*such map . . . . shall be prima facie evidence of the facts.*" New additions to the city are to be black or white according to a vote of the property owners taken after a month's publication. And a fine of ten to one hundred dollars per day is provided for owners or agents who violate the ordinance.

The act is humorously entitled "AN ORDINANCE TO PREVENT ILL FEELING, CONFLICT AND COLLISIONS BETWEEN THE WHITE AND COLORED RACES, AND TO PRESERVE THE PUBLIC PEACE," and there is another joker which makes it legal for the white servants employed by colored people to reside in the colored blocks; that is, in St. Louis, it is as legal for a millionaire to borrow from a pauper as it is for a pauper to borrow from a millionaire.

The propaganda in favor of segregation was conducted by the United Welfare Association, a body including some twenty real estate and improvement associations, organized in 1911 for this express purpose; and by the Real Estate Exchange. The special election was the first held on initiative petition since that provision was incorporated in the city charter. The *Republic* ably assisted the real estate interests, and from the fact that the Central Trades and Labor Union tabled by a two to one vote a resolution condemning segregation on February 27, it is evident where organized labor stood.

Leading the fight against segregation were the St. Louis Branch of the National Association for the Advancement of Colored People, the Antioch Baptist Association, a Citizens' Committee composed of one hundred of the most prominent men and women in the city of both races, and the Socialists. The St. Louis *Post-Dispatch* and the *Times* were squarely and uncompromisingly against segregation, as was St. Louis

*Labor*, the official organ of the Socialist Party.

Astride the fence, if not with one foot in the segregation camp, were the Catholics, the *Globe Democrat* and the *Star*, and the Republican party organization.

As to the first, when it was brought to the attention of Archbishop Glennon that pro-segregation meetings were being held in Catholic School halls, he is reported to have stated that it was a matter of real estate and politics and not a matter in which he should be concerned. After the N. A. A. C. P. succeeded in inducing his friends to bring pressure to bear, the Archbishop at the eleventh hour telephoned the following to the *Post-Dispatch:*

"It has come to my notice that some Catholics have united under parish auspices to promote the segregation ordinances. I wish to state that they are acting not under the head of Catholicity, but as owners of real estate.

"I personally believe that the colored people will best succeed within the lines of their own race and racial associations, but in so far as the teaching of the Catholic Church goes, it does not stand for enforced segregation—neither residential, educational nor religious."

The Republican City Committee was put on record before the election as against the ordinances, and the Negroes depended on them for the defeat of segregation, but early on the morning of the 29th it became evident that where they were not entirely indifferent, the Republican organization was working for segregation.

Interest henceforth centers in the legal part of the battle which has only begun. The first step was to test the validity of the initiative clause in the city charter. The case was handled by Judge Henry S. Caulfield, formerly Judge of the St. Louis Court of Appeals, assisted by George L. Vaughn and Homer G. Phillips of the legal committee of the St. Louis Branch of the N. A. A. C. P. Judge Shields decided it valid in the lower court, and on appeal the Supreme Court of Missouri sustained the decision. Judge Henry Bond, who wrote the opinion of the Supreme Court, said:

"The question of the constitutionality of these laws is not now presented for decision. . . . After the lawmaking department of the government . . . has finished its work, . . . the question of the construction of the completed ordinance becomes one for ultimate determination by the judiciary.

"Nor can it be doubted what judgment would be given if it were shown that a law had been enacted in violation of the fundamental principle upon which the government of the State and nation is founded, or destructive of the legal rights of persons or property of any citizen or class of citizens of the United States."

But though the forces of reaction are thus in the saddle until the ordinances can be nullified by the Supreme Court, the colored people of America can take heart from the nature of the fight that was made against it, and from the fact that the Negro voters of St. Louis finally got together and voted solidly against it.

Through the courtesy of A. W. Lloyd, Grand Chancellor of the Knights of Pythias, their temple at 3137 Pine Street was thrown open as anti-segregation headquarters. A citizens' committee, headed by Rev. John W. Day, pastor of the Unitarian Church, brought actively into the fight such distinguished men of affairs as Mayor Kiel, Charles Nagel, former secretary of Commerce and Labor, Judge Leo Rassieur, William Marion Reedy, Frank P. Crunden, Judge Albert D. Nortoni, Hon. Hugo Muench and Rabbi E. C. Voorsanger. There was even one real estate man, John P. Herrmann, who not only had the courage to take issue with all the other members of his profession, but who wrote a strong circular and distributed 50,000 of the Lincoln cartoons at his own expense.

The St. Louis Branch of the N. A. A. C. P., under the leadership of its president, Gustavus Tuckerman; Charles Pitman, chairman of the executive committee; and Dr. T. A. Curtis, chairman of finance, organized a corps of nearly a thousand volunteers who districted the city and by means of automobiles owned by colored people, distributed some 310,000 pieces of literature. The secretary of the Branch, Mrs. H. A. Smith, Kathryn M. Johnson, national field agent of the Association, and Attorneys Vaughn and Phillips, set a standard of service, in an uncompromising fight sustained through months of heartbreaking struggle, of which every lover of liberty in America should be proud.

## THE BOSTON MEETING

THE activities of the *Boston* Branch for February were given largely to arranging for the meeting at which the Spingarn Medal was awarded by Governor Samuel W. McCall of Massachusetts to Major Charles Young of the United States Army.

The meeting was held in Tremont Temple, February 22nd, 1916, at 8 o'clock in the evening. An audience of 2,500 people representing all elements of the citizenship of greater Boston was present. On the platform were Governor McCall with his staff; Mr. Moorfield Storey, National President of the Association; Bishop John W. Hamilton of the Methodist Episcopal Church; Rev. Alexander Mann, D. D., Rector of Trinity Church, Boston; Dr. James J. Putnam; Miss Mary White Ovington; Rev. and Mrs. Theodore A. Auten; Mr. William H. Dupree; Mr. Rolfe Cobleigh, Editor of the *Congregationalist;* Colonel Ridgway, Commissioner of the Coast Artillery, and officers from the forts in the harbor; Rev. and Mrs. Henry Francis Smith; Mr. Thomas P. Taylor; Mr. George G. Bradford; Rev. Samuel A. Brown; Dr. Vincent Y. Bowditch; Miss Olivia Bowditch; Dr. Horace Bumstead, and Mr. Roy Nash.

The Columbia Glee Club of twenty-six male voices sang delightfully from seven-thirty to eight o'clock. The place on the program given to Dr. W. E. B. Du Bois, who was prevented by a railroad wreck from reaching the meeting in time, was filled by Miss Ovington, who spoke for the Association.

In addition to the meeting at Tremont Temple, a canvass has been made of many merchants in Boston with a view to ascertaining how many employ colored help, and how many of those not employing colored help are willing to do so.

A canvass is now in progress through greater Boston with the purpose of ascertaining how many patrons of shops, stores and institutions are willing to be served by colored clerks and other help. Neither canvass is yet completed.

In the death of Mrs. May Hallowell Loud, a member of the Executive Committee, the Boston Branch has suffered what seems to be an irreparable loss.

The following resolution, adopted by the Executive Committee, has been put upon the minutes of the Branch:

"The mantle of a brave and loving spirit has fallen on our shoulders. However inadequate each of us feels to bear even a corner of that mantle, something of that indomitable spirit impels us to bravely lift our corner.

"When the news came that she had passed on to the other shore it seemed at first as if one of the eternal verities of life had ceased to exist.

"Her personality was such a potent factor in each of our lives—we had counted with such certainty on her untiring energy, her unfailing sympathy and generosity, her courage, her truth and steadfastness for the right—these had come to be such essential facts in our scheme of life that the world seemed empty and lost without her. There came a realization of that ever recurring miracle, that a brave and loving spirit never dies; that it lives on eternal in our hearts—that each of us will go forth to our daily tasks braver and stronger in the thought that that brave spirit lives in us, and in all who have been privileged to know her.

"Her courage, truth and justice are impelling forces in our lives, urging us on to noble achievement and to greater diligence in the struggle for humanity, in which she spent her self with much unfaltering enthusiasm."

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## OTHER MEETINGS

THE question of how to keep the interest of members during the periods when no critical fight for fundamental rights is on, is one that confronts the officers of all the branches. *Des Moines* has solved the question this winter by a series of exceedingly interesting meetings which have attracted not only the members of the branch but the whole colored community. On December 17 the branch listened to an illustrated lecture on the European War by Dr. W. A. Guild, who is just home from a year in the military hospitals of Paris. On New Year's Day, over five hundred Negroes listened to Attorney General George Cosson, a member of the Association, who spoke on "The New Democracy," incidentally pointing out that Robert Lincoln of the Pullman Company, which hires colored porters on the basis of the tipping system, is not treading very squarely in the footsteps of his illustrious father. At the same meeting a former student of Tuskegee spoke on

the life and works of Booker T. Washington, and a representative of the Iowa Equal Rights Association talked on "The New Emancipation," the struggle of women for political recognition. On January 18th, Dr. Curtiss Reese, of the Unitarian Church, delivered a tribute to "The Greatness of the American Negro," which is the more noteworthy as coming from a Southerner. And on Lincoln's Birthday, Des Moines held a Lincoln-Douglass Celebration at which Dr. Kerbye of Plymouth Church paid tribute to the great emancipator, and J. Owen Redmond, who won the Spaulding prize for excellence in oratory at Grinnell College, spoke on Frederick Douglass.

This idea of a joint Lincoln-Douglass Celebration was carried out by several branches and is one which should become an annual custom with all. The *Howard University Chapter* combined with the history department in holding a memorial meeting on Lincoln's Birthday to Douglass, Sojourner Truth, and Booker T. Washington. In *Cleveland*, the branch co-operated with one of the leading white churches of the city, the First Methodist Episcopal, to fittingly celebrate the emancipator's birthday. Rev. Ernest Lynn Waldorf, pastor of the church, talked on Lincoln and the President of the Branch, Rev. H. C. Bailey, discussed the aims of the National Association.

The *Cleveland* Branch proposes to hold a district conference in May or June at which delegates from Pittsburgh, Columbus, Detroit, Toledo, Buffalo, Dayton and Springfield, will meet with representatives from National headquarters.

## SOLDIERS

THE following letter has been sent by Secretary Nash to the President, the Secretary of the Interior, the Congressional Chairmen on Military Affairs, and others:

This Association is grievously disappointed in the Wilson administration not only because it has done nothing for the colored man but because it has at times been exceedingly unjust to him. Through our Treasurer, Mr. Oswald Garrison Villard, we called your attention repeatedly to the chance for the President to show his regard for the rights of ten million colored Americans, and in no single case has the Administration availed itself of the opportunity.

We now appeal to you to suggest that four of the new regiments about to be created be designated specifically for the enlistment of colored soldiers.

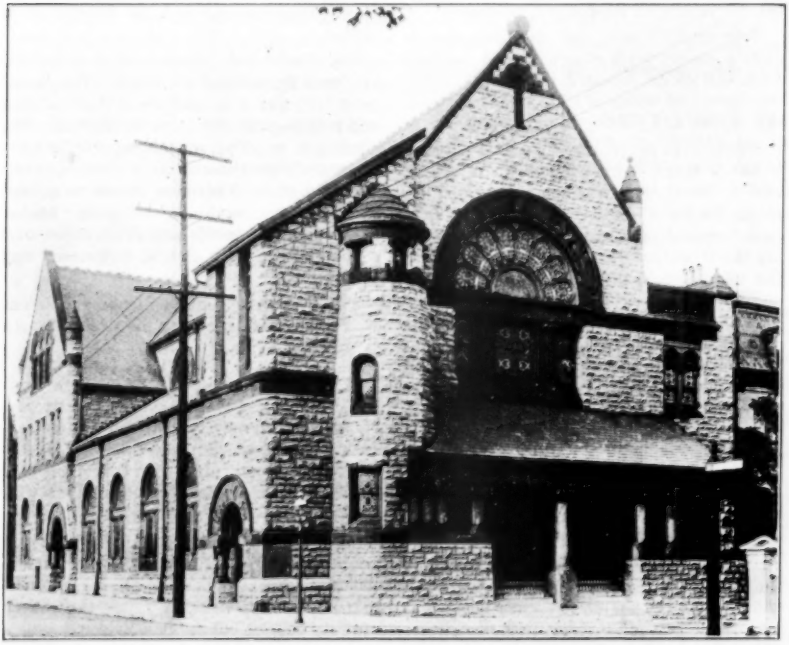
The Adjutant-General has stated that he doubted if 175,000 regulars could be recruited in the United States. There is no difficulty in recruiting colored regiments. Yet, while officers are tearing their hair to get white recruits, the sign is up, "No colored men wanted." Does it not seem a ridiculous program of preparedness which deliberately excludes the best material we've got?

That is no idle boast. When the Fifty-fourth Massachusetts stormed Fort Wagner in '63 it established for all time the fact that the colored soldier could fight and fight well. The history of the Ninth and Tenth Cavalry in the Indian fights between 1868 and 1890 piled up the evidence of their courage and loyalty.

There have been notably fewer desertions from the colored regiments than from the white. The Ninth Cavalry once astonished the army by reporting not a single desertion in twelve months, an unheard of and undreamed of record.

Their service during the Spanish War and since has shown our colored troops to be infinitely better fitted for service in our tropical dependencies than white troops. Company L, of the Forty-ninth Volunteers, composed wholly of colored men, and commanded by Capt. E. L. Baker, a colored veteran who had served for seventeen years in the Ninth and Tenth Cavalry, made a record which no white company remotely approached. This company had on its rolls during a period of twelve months one hundred and six men who were fit for duty at all times and never lost a day on account of sickness. More extraordinary still is the fact that during the same period not one of these men ever went before a court-martial. Surely a striking illustration of what can be done by colored officers! Such traits enabled Gen. A. S. Burt, in relinquishing command of the Twenty-fifth Infantry, on April 17, 1902, to quote the Inspector-General of the army as saying, "The Twenty-fifth Infantry is the best regiment I have seen in the Philippines." It was noticeable, too, that neither the officers nor the men of any colored regiment figured in the charges and counter-charges which arose out of the use of the "water cure" in the Islands.

EVOLUTION OF THE NEGRO CHURCH. I. A COUNTRY MEETING-HOUSE



EVOLUTION OF THE NEGRO CHURCH. II. A CITY CHURCH, ST. LOUIS, MO.

# THREE CHURCHES

NOTHING will better illustrate the exact work of the Negro church in America than three notable examples: the Dixwell Avenue Congregational Church of New Haven, Conn.; the St. John's A. M. E. Church of Norfolk, Va., and the St. Mark's M. E. Church of New York City.

Dixwell Avenue Congregational Church was established in 1820 when a white man, Simeon S. Jocelyn, gathered in New Haven twenty-four colored persons to teach them. He met much abuse and received many threats from the whites, but his congregation grew until in 1829 they became a regular Congregational Church.

This church called to its pastorate in 1836 the celebrated colored man, the Rev. J. W. C. Pennington. Pennington, who was born a slave, became one of the best educated men of his day, and had a degree of Doctor of Divinity conferred upon him by the University of Heidelberg, Germany.

Between 1838 and 1857 the little church built a modest brick structure, and received from one of its deceased members $10,000, the income of which is still divided between the church and worthy colored students.

Steadily the church has grown until today it has a large, brick edifice, a pipe organ and a chapel, and has just celebrated its ninety-fourth anniversary. It has always been foremost in public movements; in helping the Underground Railway; in seconding the efforts of William Lloyd Garrison; in encouraging education, and now in various lines of social uplift. A course of lectures is maintained; industrial classes are carried on, and a gymnasium teacher is hired; the Boy Scout movement has a center here; a pure milk station is in its chapel; and a social survey of the neighborhood was recently made.

The present pastor is the Rev. Edward F. Goin, a graduate of Yale.

ST. JOHN'S A. M. E. Church of Norfolk, Va., was organized about 1840, and first met in an old soap factory. Then the white Methodist church took care of the congregation, and gave them their first house of worship in 1848. In 1863, under the Military Government, the church secured colored trustees, and after the war was admitted to the A. M. E. church through Bishop Wayman.

From the first the church has had a hard struggle with debt. The present edifice, which is the third that the church has owned, was begun in 1888. A fine parsonage was added in 1907, and finally in August, 1915, the church stood free from debt with an unusually excellent plant.

Perhaps the pastor, the Rev. E. H. Hunter, is proudest of his Sunday School among all the branches of his work. This is one of the great Sunday Schools of the country with an enrollment of nine hundred in the main school, three hundred and fifty in the Home Department, and one hundred and twenty-five in the Cradle Roll, a total of 1,375. There are thirty-two classes in the main school, and twenty-six classes in the Home Department, each in charge of a visitor.

The Cradle Roll Department is one of the brightest features of the school. The superintendent has a committee of four women and twelve girls who serve as visitors. The singing is spirited, and assisted by an orchestra of twenty men, and a choir of thirty boys and girls. There are classes in sewing and basketry work; lawn tennis, basket ball and other sports are encouraged, and a company of fifty cadets, uniformed and equipped.

The Superintendent is Lieutenant James N. Collins, who is serving his twenty-fourth term.

ST. MARK'S M. E. Church, of New York City, dates from 1871, and first worshipped at Broadway between Thirty-seventh and Thirty-eighth Streets. In 1874 it removed to West Thirty-fifth Street; in 1882 to West Forty-eighth Street, and in 1895 to West Fifty-third Street, where it now remains.

The pastor, Dr. William H. Brooks, who has served since 1896, is an organizer of unusual ability. Not only does the church own its edifice, but in 1900 it purchased a parsonage for $8,000; in 1911 an apartment

OFFICERS AND TEACHERS, ST. JOHN A. M. E. SUNDAY SCHOOL, NORFOLK, VA.

house in Harlem for $54,000, and in 1913 a dwelling in New Rochelle for $6,000. This same year a house adjoining the church was bought and reconstructed as a Parish House at a cost of $63,000. Negro architects, contractors and mechanics worked on it. There are about forty rooms for the various activities of the society, including a men's club room, shower bath, gymnasium, kitchen, rest and play rooms, and an assembly hall for moving pictures. On the second floor is the pastor's residence. All sorts of organizations have their headquarters here, and many books by and about Negroes have been collected. A day nursery is maintained, and fifteen of the church classes meet here regularly.

Branches of St. Mark's Church have grown up in Brooklyn, in Harlem, in the Bronx and in Williamsbridge, and despite this the Mother church has grown from a membership of eight hundred to nearly two thousand in eighteen years.

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# EASTER EGG-ROLLING

By MRS. R. KENT BEATTIE.

ONLY upon rare occasions are the private grounds of the President of the United States, the south lawns of the White House, open to the public. The best of these occasions is on "Easter Monday" of each year when the children of Washington gather for an egg-rolling unequalled elsewhere.

Early in the morning, even to the remotest parts of the city, a holiday spirit stirs. Everywhere there are children. Their eager faces, their holiday attire, and, most of all, their gay Easter baskets, tell that school is not their rallying-point. All the streets worth traversing seem converging toward some important center. Busy street-cars

ON THE WHITE HOUSE GROUNDS

throughout the city pick the youngsters up and hurry them along. Automobiles join the procession, each making a bee-line for the great iron entrance to the White House grounds.

From nine to three o'clock the gates swing wide. There is only one restriction as to who may enter. Each child must be accompanied by an older person and each adult must have a child escort. Distinctions of wealth, of social position, of race and of color, are forgotten. The chief requisite of a good time is a basket full of colored eggs. The President usually gives a word of greeting. After other festivities there is a concert by the country's most famous band.

Other cities have their egg-rollings, but nowhere else is there an event so noteworthy as this great gathering of the children of the nation's capital.

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# THE BAPTIST CONTROVERSY

FEW American citizens realize how serious a matter is the recent split in the National Baptist Convention. This organization is a loose federation of the majority of the Colored Baptist Churches of the United States.

The National Baptist Convention was organized at Atlanta, Ga., September 28th, 1895. Its objects are missionary and educational work, and the publication of religious literature. The membership consists of representatives of churches, Sunday schools, associations, and State Conventions of Baptists, and of such individual Baptists as wish to join. The Convention meets annually, and has a president, vice-presidents from each State, a statistical secretary, and other officers. This Convention elects annually a Foreign Mission Board, a Home Mission Board, an Educational Board, and a Baptist Young People's Union Board. These boards all consist of one member from each State represented, and elect their

own officers and executive committee so located as to be able to meet monthly. The Convention also collects statistics concerning the Negro Baptists throughout the United States.

What has happened to this organization which brings some two and one-half millions of colored folk into union?

Let us first set down the statements of the protagonists. The Rev. E. C. Morris, of Arkansas, is the chief executive officer of the Convention, and has been since its foundation. The Rev. R. H. Boyd, of Texas, is secretary of the Publishing Board, and beginning with no capital has in twenty years built up a publishing business which issues twelve million copies of periodicals, and has been rated by Bradstreet as worth $350,000.

1. *The Morris Faction.* The Rev. E. C. Morris writes the CRISIS as follows:

In 1896 the National Baptist Convention gave an order to the Home Mission Board to proceed at once to establish a Publishing House and get out a series of Sunday-school periodicals by January 1st, 1897. But to be more specific, I quote a paragraph from a long article published in the *Convention Teacher*, September, 1897. "Read this and be convinced of our authority to publish these periodicals . . . The work was laid aside until the meeting in St. Louis, Mo., September, 1896. At this meeting the publication of Sunday-school literature was thoroughly discussed pro and con. A committee of one from each State was again appointed to recommend and plan for the beginning of the publishing of Sunday-school literature at once; this committee reported to the House and recommended that a Publishing Board be elected, and that they proceed at once to issue a series of Sunday-school literature by January 1st, 1897. The resolution was unanimously referred to the Home Mission Board with power to act." This excerpt is from a lengthy letter published in the *Convention Teacher*, September, 1897, over the signature of R. H. Boyd, as Secretary, National Baptist Publishing Board.

From the day that this enterprise was launched to last September, 1915, when the Convention met at Chicago, Ill., a large majority of the Negro Baptists have given their patronage to that Board, believing that they were supporting an enterprise which really belonged to the denomination. I should say, however, that some doubted that the ownership was in the denomination and several investigations were made which disclosed that the deeds were made to the National Baptist Publishing Board, and it was believed that the Board was a creature of the Convention, and since it made an accounting to the Convention each year that it was still acting in good faith and in obedience to the Convention, its creator. But that Board refused to report to the Convention at Chicago after it had regularly organized on September 9th, 1915. The Convention as has been its custom for nineteen years elected a Board of one from each State, and after the adjournment of the Convention the Board went to Nashville, Tenn., and demanded that the secretary turn the property over, which he refused to do; hence the Board proceeded in a legal way to get possession of the property, which brings out the startling statement in answer to the claim set up by the Publishing Board elected at Chicago. "These Respondents say that it is not true that they claim to be or that they hold themselves out to be the Executive or Governing Board or the Committee of the Publishing Board of the National Baptist Convention of the United States. If the allegation of this bill is intended to mean that these respondents claim to be a Board created by, or governed by the National Baptist Convention of the United States, or that they claim to be a committee that derives its authority from any constitution, resolution or other action of such Convention, other than that may be hereinafter specifically set forth."

2. *The Boyd Faction.* The Rev. R. H. Boyd says, in the *Richmond Planet*, that President Morris and his personal friends set out with a determination through another commission form of government to change the convention from a free volunteer Baptist Association to a kind of hierarchy or Episcopal form of government; brethren, using Mr. Griggs' words, "to be to the Baptists what the Board of Bishops is to the Methodists."

. . . . . .

In order to force this new plan they appointed from among themselves a committee whose duty it would be to go to Washington and secure from the District of Columbia a charter, and they appointed the same committee to draft a constitution different to the one then in use, and with this charter backed up by this constitution, they

would be able to force all the demands by civil authority under the law.

. . . . . .

[At the Chicago Convention, 1915.] No person was allowed to enter the hall unless he or she wore a Morris badge. This so enraged the majority of the delegates until they stood out on the street and sidewalks until about eleven o'clock in a steady rain. At this hour President-elect Jones and his followers felt themselves outraged and appealed to the civil authorities and had these doors opened and the leaders restrained by injunction.

. . . . . .

When it was found that President Morris had the legal contracted rights to the hall, the Jones faction at once appointed a committee to wait on Dr. Haywood and his deacons and officials and secure the Salem Baptist Church for two days to finish up the business of the convention.

. . . . . .

I desire to state most emphatically that at the time of this division the question of the Publishing Board was not raised. It was a question of the charter and the unbaptistic methods resorted to by the leaders of the convention. As to the dissatisfaction, I confess that there is and has been dissatisfaction on both sides for a number of years; dissatisfaction because of the unbusinesslike and unprecedented actions on the part of the executive officers of the National Baptist Convention.

These statements leave much lacking in clearness and frankness, but the facts seem to be:

1. The greatest, single accomplishment of the National Baptist Convention is its Publishing House.

2. Dr. R. H. Boyd has by his energy and ability built up this business.

3. His greatest help in building this business was the pride and loyalty of between two and three million Negro Baptists who regarded this business as belonging to themselves.

4. The Rev. E. C. Morris secured and kept control of the Convention by methods which were often called in question.

5. Dr. Boyd feared that Mr. Morris' continued control might oust him from the business which he had built up. He, therefore, proceeded to vest the legal control of the Publishing House in a Board which the Convention could not control.

6. Mr. Morris feared that his hold on the Convention might weaken, and he proceeded to "incorporate" the Convention through a small body of his friends.

7. The battle came at the Chicago Convention, September, 1915. Apparently Morris had the votes and Boyd had the law; the result was a split and two bodies claiming to be the National Baptist Convention.

8. Dr. Boyd then made the tactical error of apparently denying the right of either Convention to control his Publishing House.

9. Mr. Morris made the very politic move of simply claiming that the Boyd Publishing House should belong to the Convention; and that if this was not true the Convention should have a Publishing House.

Thus, in a factional fight, with something of right and something of wrong on either side, the interests of three millions hangs in the balance.

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# THE CATHOLIC NEGRO

MR. WM. McENTIRE, writing in the *Tidings*, a Catholic paper, says:

"There have been but few Negroes ordained to the priesthood in the United States, although many have been ordained and have faithfully and earnestly labored and still are laboring in the Vineyard of the Lord elsewhere. Some have risen to high position. The writer has been and still is engaged in making a careful investigation, and can say that the historical proofs seem to indicate that Rt. Rev. Francisco Javier Luna Victoria y Castro, a Negro Bishop of Panama in 1751, afterwards transferred to Trujillo, Peru, was the first native-born bishop on this continent; and in our own day and time, we find in 1902, the late Pope Leo XIII, restoring the diocese of Marianna, Amazon, Brazil, with a population of 2,000,000 souls and designating a Negro, Rt. Rev. Silveria Gomez Pimentar, to rule over it as its Bishop. These were remarkable men, and they did many wonderful things. They were sons of slaves. The cathedral now standing in Panama was built by the first named bishop with funds from his pri-

vate purse. Through his efforts, before he was made a bishop, the University of Panama was founded and the Jesuits called to take charge of it. The second named bishop built and maintained in his diocese many churches and schools, a seminary, and houses of charity. Both were men of learning, who 'grew in virtue, knowledge, and wisdom.'

"The first Negro priest ordained for the United States was Rev. Augustine Tolton, the son of slave parents, born in Hannibal, Mo., in April, 1854. The family moved to Quincy, Ill., in 1861. He was sent to Rome by Father McGirr and the Franciscans, in 1880. He studied in the Propaganda College, was ordained in 1887, and returned to Quincy. He took charge of the colored Catholics of Chicago, November 28, 1889, and built St. Monica's Church. He died from the effects of sunstroke, July 9, 1897. Father Tolton was a devout and holy man.

"The second is Rev. Charles Randolph Uncles, born in Baltimore, and ordained by Cardinal Gibbons in 1891. He is a member of the Josephite community, and is now connected with Epiphany College, Walbrook, Baltimore, Md.

"The third is Rev. John H. Dorsey, also a Josephite, and a native of Baltimore. He was ordained by Cardinal Gibbons in 1902, and is now teaching in St. Joseph's College for Negro Catechists, Montgomery, Alabama, and assisting the Rev. Joseph McNamara in the management of the institution.

"The fourth priest ordained was Rev. Joseph J. Plantevigne, born in Louisiana, and a Josephite. He was ordained by the late Bishop Curtis in 1907, and was assistant to Rev. Wm. Dunn, Pastor of St. Francis Xavier's Church, Baltimore, Md. He died January 27, 1913.

"The fifth is the Rev. Joseph A. Burgess, a priest of the Congregation of the Holy Ghost. Born in Washington, D. C., he was ordained in Paris in 1907. At present, he is a professor in the Apostolic College of his Congregation at Cornwall, Pa.

"The last, Rev. Stephen Louis Theobald, born in British Guiana, was ordained in June, 1910, by Archbishop Ireland. He is now ministering in St. Paul, Minn."

Mr. McEntire continues:

"There are two colored Sisterhoods in the Catholic Church in the United States.

"On July 2, 1829, Father Joubert, a Sulpician Father of Baltimore, established four young colored (free) women in the Sisterhood of the Oblates of Providence. The work in which they were to engage was the teaching of colored girls, the care of orphans and the saving of erring ones among the colored population. For eighty-six years this Order of holy women has been modestly and successfully doing the work set apart to be done by it. The Motherhouse of the Order is in Baltimore. It numbers 116 professed nuns, 25 novices, and 10 postulants. The Oblates of Providence have missions in Washington, D. C., St. Louis, Mo., Leavenworth, Kan., Havana, Cuba, and elsewhere.

"The Order of the Sisters of the Holy Family was founded in New Orleans, November 21, 1842, by Father Rousselon. Five young colored (free) women, whose wealth was partly inherited and partly earned by their labor, composed the original community. The purpose of the Order at first was simply to teach the Catechism to young and old colored women and to prepare them for the Sacraments. Since then the scope of the Order's work has broadened until it takes in the whole range of the spiritual and temporal works of mercy. The sisterhood numbers 125 nuns, and they are carrying on 19 schools with 2,855 pupils. It has four orphan asylums and a home for aged poor. The Motherhouse of the Sisters is adjacent to the Cathedral in New Orleans."

As to the general work the author says:

"There are now 110 Catholic churches exclusively for colored people. Only a few of these are missions without resident priests. There are 156 schools, wherein about 16,000 children are being taught. Besides the schools, there are now 26 other institutions caring for orphans or aged or otherwise dependent members of the colored race.

"There are 182 priests engaged in the work. Of these 56 are Josephite Fathers whose work is exclusively among the colored people; 32 are diocesan priests assigned to this work by their respective bishops; and 39 are religious of some of the other communities. Besides these priests who labor exclusively in the colored missions, there are 55 priests whose time is divided between the white and colored Catholics of their respective parishes.

"There are five orders of Sisters entirely devoted to the Colored Missions."

# VIERGE NOIRE DE NOTRE-DAME DU PUY

By Mrs. C. W. Clifford

ONE of the most interesting of the pilgrimages which we made was to the little village of du Puy situated high in the mountains of the Haute Loire.

Of the many wonderful things to be seen at Puy it was the ancient Cathedral which excited our liveliest interest. Tradition says that La Cathedral du Puy dates back to the first episodes of the history of St. George, who was one of the seventy-two disciples of Jesus Christ, and was sent by St. Peter into France.

We were anxious to go into the Cathedral, for it was here we should find the unusual object for which we were looking. Slowly and with a sort of awe, we approached the choir, and there—yes, there upon the Maitre-Autel (main altar) was the wonderful statue of the Black Virgin!

The origin of the original of the present statue is lost in the mists of antiquity; but it appears to be a pretty well-established fact that it was brought from the Holy Land by St. Louis in 1254. It was of ebony, and represented a black Virgin, sitting upon a stool, holding a black Infant Jesus on her knees. The bandages, tightly bound according to the fashion of the ancient Egyptian mummies, enveloped the body of the child and of the mother, leaving only their faces visible.

On the 19th of January, 1794, during the Revolution, the Vierge Noire, object of the veneration of so many centuries, was despoiled of her rich garments, dragged ignominiously through the streets and burned amid the howling of the mob, with all that was found precious in the archives of the Cathedral. "Thus disappeared this precious image, the treasure and the safeguard of Vilay, at whose feet had bowed the posterity of Popes and Kings of innumerable generations," says the record.

On June 8th, 1856, the present Vierge Noire, a faithful copy of the ancient one, was solemnly crowned. This was the signal for even greater honors than had been previously shown her, and thereafter on

THE BLACK VIRGIN

innumerable occasions she was carried in triumph through the streets, and hundreds of thousands of pilgrims came to worship at her shrine.

Dear Negro-American, can you believe it! Can you believe that there are people in this world worshipping a Black Virgin who holds a Black Child? That they place this figure on the main altar of one of their oldest Cathedrals, and that her marvelous history is chiseled on tablets of stone, and otherwise preserved in the archives of the diocese? And that the stories of her care, and protection of her people are scarcely equalled by those of any of the Virgins who figure in the church history of ancient Europe?

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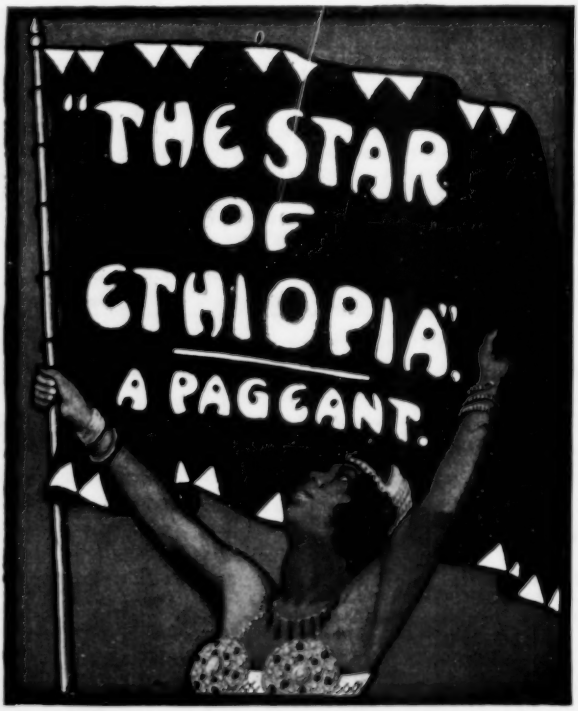


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